

914 RABELAIS Œuvres de, avec les Remarques de la Motteux, &c. *fine plates by Picart*, 3 vols. in 2, 4to. *half calf*, £1 6s. *Amst.* 1741

915 — Works, translated from the French, by Motteux and Ozell; with explanatory Notes by Duchat, and others, 4 vols. *sep.* 8vo. *calfs.* 16s. 1784

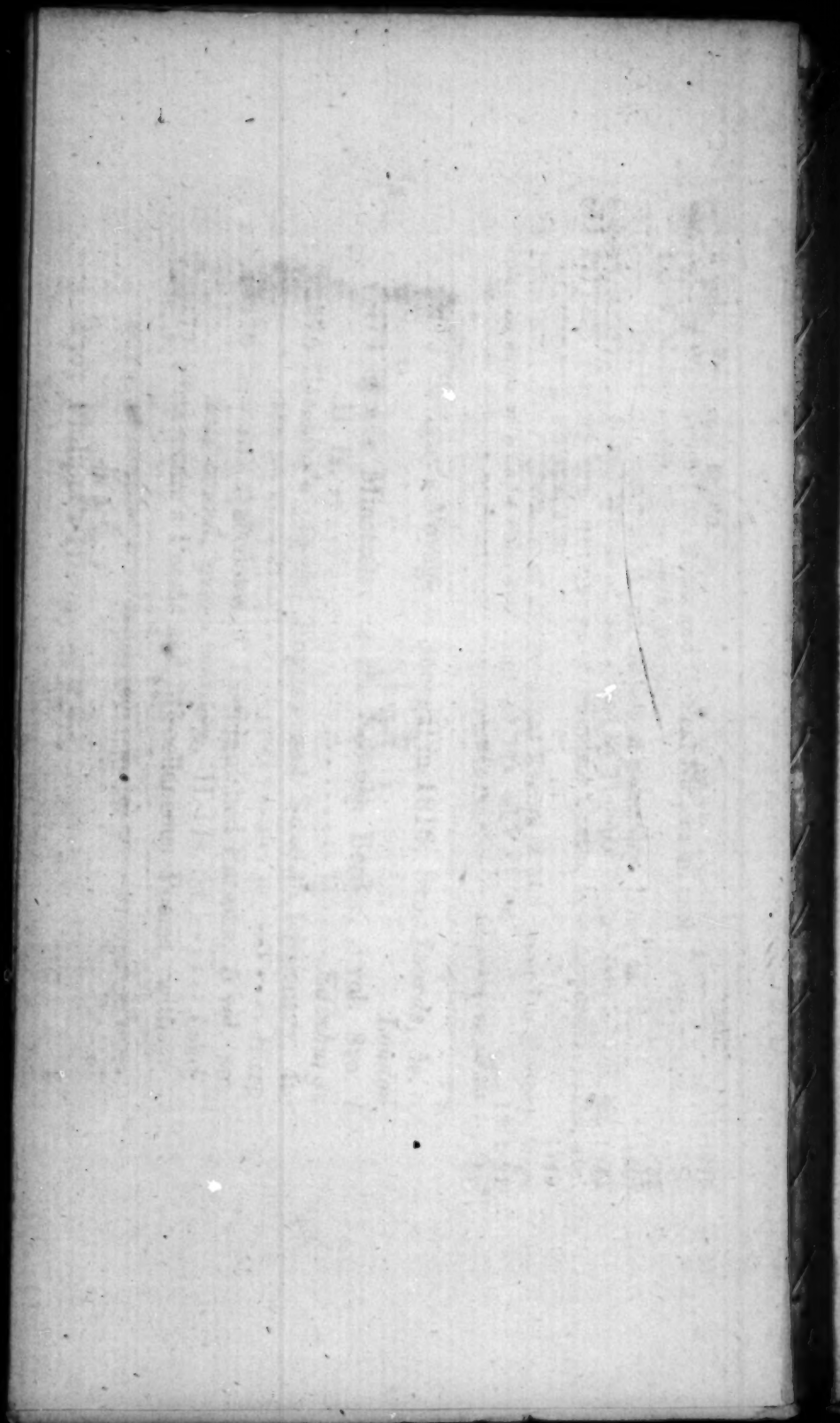
The English version of Rabelais by Motteux; and Ozell, may be considered as one of the most perfect specimens of the art of translation. — Tytler.

I could write a treatise in praise of the moral elevation of Rabelais's works, which would make the church stare and the conventicle groan, and yet it would be truth and nothing but the truth. I class Rabelais with the great creative minds of the world, Shakespeare, Dante, Cervantes, &c. — Coleridge.

Rabelais's Works, by Sir T. Urquhart, Mr. Motteux, and Ozell, *plates, best edition*, 5 vol. 18mo. *old calf, gilt*, 2l. 2s. *London*, 1755

"The English version of RABELAIS thus improved may be considered, in its present form, as one of the most perfect specimens of the art of translation. The best critics in both languages have borne testimony to its faithful transfusion of the sense and happy imitation of the style of the original: and every English reader will acknowledge that it possesses all the ease of original composition." — Tytler
Translation.

Putherbeus de tollendis et expungendis malis libris. (*This work contains a severe censure on Rabelais*). Par. 1549



17 JY 60

- p. xcvi. The Turks possess Roland's sword
at Brusa.
- p. xcvi. Menippian Satires.
- p. cvi. Democritus his unusual words one or two
preserved by Hieronymus.
- p. cxxvii. Badius jealous of Lascaris, &c.
of Polithian.
- p. cxxviii. a "Confessor" seems to mean the person
"confessing". -
- p. 135. Scaliger's saying of "CALVIN". -
- p. 169. Middle Finger called Medicus with the
breasts.
- p. 188. Spaniards, antiently Spaniels.
- p. 217. Pronoun of the 1st Person, joined to the 3^d
Person of the verb. perdunus at Oxford, & the last time.
- p. 311. Catro. Cazzo. quidam "Sui Monachum
solitur, virga tendente moritur."
- p. 351. Passage from Thucydides.
- p. 380. fists migniardly begloured. &c. -

p. 136. Ingle.

p. 145.

p. 173.

p. 146.

(Septemb. 1812.)

Vol 5 Mifford.

22/0

Garagantua is decisively Francis I.
and Henry II is Pantagruel, and
Charles V. Pierrot. Rabelais
is stated in many passages, the *Litterae*
Virorum Obscurorum. Weston's Ope
d see the Preface p. xxxvi. V. IV. p. 273.

N. B. S^r. T. Urquhart translated the 3 first
volumes, but not the two last.)

L^d by Meleton's Dialogues of the Dead. [Rabelais
Lucien] Dial. XXII. p. 445. see a Critique on
Rabelais, in "les Caractères de la France"
t. 1. p. 99.

Rabelais a bien imité quelques Anciens
comme Aristophane & Lucien: il en a pris
l'esprit de Merlin Cocaigne, de Poggio Florentin,
d'Isopete. Patruiana p. 120.

Dunlop on Fiction. vol. III. p. 62-75. Pafquier in
Lettres says that Rabelais had two unsuccessful
imitators. 1. Jean L'Adulfe in his Propos Rustiques, 2^d.
en des Fanfreluches. 3. Panurge in said the
de Montluc. Bishop of Valence.

Four Things that Rabelais proposed to ridicule.

1. The crooked Politics of the Period in which he lived.
2. Bias of the Clergy. Romish Superstitions. Rely. Contradictions.
3. Lying, extravagant Tales then in vogue.
4. Pedantry, and Philosophical Jargon. then in vogue.

Dante. p. 65.

M. Pluquet the Antiquary at Bayeux possesses an old copy of Kristophanes, which had formerly belonged to Rabelais, Above upon its Title page the mark of his ownership in the hand writing of the witty, though possibly a little satirist himself. M. Pluquet's kindness allowed me to make the tracing of the Signature which I send you

From: Rabelais, & T. Aurore p. 123 v.

Turner's Normandy. ii. 216.

See J. M. T. M. works. vol. 1. p. 422.

Lettres de Bayle. T. iii. p. 897. 903.

on Rabelais, see G. M. M.
Mélanges Littéraires T. ii. p. 5. 19
Ricard Hist. de Litter. Française
p. 70. 71. 77. 80-1. L. H. H. H. H.
Litterature. vol. 5. p. 51.

See Lardoux Cyc. (Hist. & Sc. Men of France) vol. 1. p. 33.

of two commentators. Motheux and Duchat - one has identified Rabelais's Personages with the D'Albrets of Navarre, Motheux Bp. of Calice, while the other has discovered them in the reign of Louis XII. Francis I. Henry II. Card. Lorraine &c. The most reasonable opinion is, that Rabelais attributed himself to no particular persons, but looking? before the conditions of society. This view is borne

out by Dr. Thom. 'he exhibited under forged names and on a public stage all orders of the community and all states, & he laughed at the latter. &c.

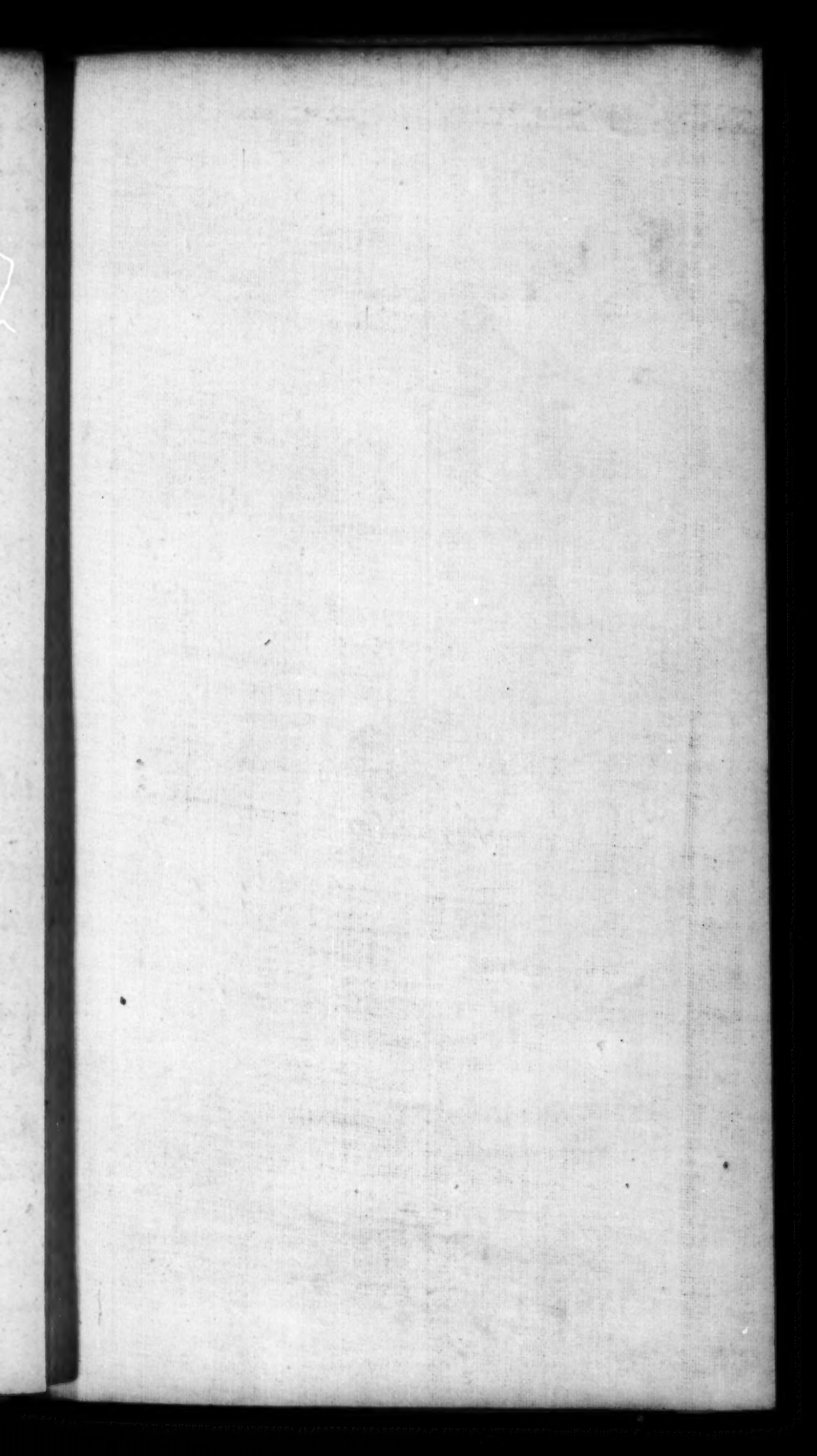
The late Mr. Guizot's preface is a pamphlet of two pages. that Rabelais anticipated all the reforms of that period (the Fr. revoly) in the Church & State. do. p. 34.

The Paris ed: in 9 vols: 1823. gives the 120 woodcuts of the Pantagruelin Can-can-tines first published in 1555, under the title of *Songes & Satyres*, and ascribed under questionable grounds to Rabelais. do. p. 38.

See article called 'Pantagruelism' in Enchir. Rev.
No CLXI. June. 1844. p. 107. 122.

~~12512 f~~
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17 JY 60





DE FRANÇOIS RABELAIS.

*Qui sic nugatur, tractantem ut seria vincat:
Seria quum faciet, dic, rogo, quantus erit?*

Theod. Bata.

THE
WORKS
OF
FRANCIS RABELAIS, M. D.

The FIRST BOOK.

Formerly translated by Sir THOMAS URQUART, M. D.
And explained by Mr. MOTTEUX.

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By Mr. OZELL.

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a translation of the notes, historical, critical and explanatory,
of the said M. LE DU CHAT, and others :
In which notes, the text is not only explained,
but, in multitudes of places, amended, and made
conformable to the first and best editions of this
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INDOOR

EXTRACT from
Mr. OZELL's
ADVERTISEMENT,
 Concerning his EDITION in
 MDCCXXXVII,

IF, for near two hundred years past, Rabelais has been read with pleasure by all sorts of people, more especially by the wisest men, (and indeed, in my private opinion, Rabelais is fit for none but wise men to read) how much is the present generation of Frenchmen, and others that understand French, obliged to the late editor of this most learned and ingenious satire, m. le du Chat, who I am inform'd, bestow'd forty years in compiling notes on it, and who expired his last breath about three years ago at Berlin? By means of this gentleman's historical, critical, and explanatory remarks, and, in some measure too, by consulting Cotgrave's dictionary, and the old Dutch scholiast on Rabelais, and other authors on this occasion, besides not a few observations of my own, I don't exceed the truth in saying, I have supply'd, fill'd up, corrected, and amended the late ingenious sir T. Urquart and mr. Motteux's translation in above eight hundred very material particulars in the text.

As for the notes at the bottom of the pages, none of which were ever before printed in English, they cannot but be very entertaining, as well as instructive, to such of our nation as have not read them in the original; especially since I have translated such of the quotations, in the ancient and modern languages, as might have put some readers to a stand in their perusing the same.

In some places I have left unamended the errors of their translation, and only noted, either between two crotchets, thus [] or else at the bottom of the pages, how it ought to be, that the reader might by them guess at the nature of the other numberless errors which I have altered, without pointing them out to him by such marks, or, indeed, by any strictures at all.

As no book ever needed notes more than Rabelais, so no body was ever better qualified than m. le du Chat for an annotator, or better acquitted himself as such. We are infinitely obliged to him, not only for explaining the historical allusions in hundreds of places, but likewise for unfolding the very phraseology of the author.

THE

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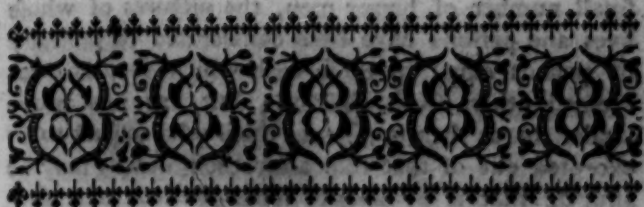
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THE
L I F E
O F

Dr. Francis Rabelais.



AD Dr. Rabelais, like Cardan, Scaliger, Thuanus, and other learned men, given us the history of his life; employed, as it was, wholly in mirth, and pen'd by so uncommon a hand; it must needs have pleased not only more than the most diverting works of others, but even more than his own unparalell'd chronicle.

But by a cruel fatality, most of those, whose works perpetuate the lives of others, neglect to eternize their own by such a method; and, instead of painting themselves and their most memorable actions, only strive to be known by the pictures of strangers which they have drawn: Some of them, perhaps, flatter themselves with the examples of a

B

small

small number of happy men, the pictures of whose lives and persons have been consecrated to posterity by pencils equal to those with which they had redeemed others from oblivion; but, as few prove kinder to us than ourselves, those who expect to be excepted out of that rule after their deaths may be assur'd, that if by chance some of their able survivors bestow one short minute to give, en passant, an imperfect idea of their resemblance, ten ill hands rudely attempting to do the same, while they faintly hit one lineament, will miscarry on the rest, and thus ignorantly or maliciously ridicule what they pretend to represent.

'Tis true, the ancient philosophers have had their Laertius; and the heroes, their contemporaries, their Plutarch: but now that history seems almost lost in disorderly memoirs, its primitive Chaos, great warriors are as unlikely to find good historians as famous authors.

Thus Rabelais, that greater Lucian of France, has been even worse us'd than that of Greece: for though we know the old only by his writings, yet few fabulous stories wrong his memory; while that of Rabelais is so much abused by unkind fame, that to know him, it were perhaps better only to seek this modern Lucian, as we do the old, in the pictures which he has drawn of others, than in those which his careless or malicious painters have given us of him.

However, you have here the best account I could get of him: neither was it without much difficulty, that, out of the ruins of time, in a kingdom where 'tis not easy to find many books and persons that can inform us of this author, I could get together what follows; principally if we consider how little is to be found in the late French editions of his Works.

FRANCIS RABELAIS was born about the year 1483, at Chinon, a very ancient little town,
situate

Dr. FRANCIS RABELAIS. iii

situate near the place where the river Vienne loses itself in the Loire, in the province of Touraine, in France. His father, Thomas Rabelais, was an apothecary of that town, and possessed an estate called (1) la Deviniere; near which place, having first sent his son Francis to be educated by the monks of the abbey of Seville, and finding that he did not improve, he removed him to the university of Angers, where he studied some time at a convent called la Baumette, but without any considerable success. There he became acquainted with messieurs du Bellay, one of whom was afterwards cardinal: and 'tis said, that Rabelais, having committed some misdemeanor, was there very severely used.

A famous author writes, (2) that he was bred up in a convent of Franciscan Friars in the Lower Poitou, and was received into their order. Which convent can be no other than that of Fontenay le Comte, (3) in the said province, where he proved a great proficient in learning; insomuch, that of the friars, some envied him; some, through ignorance, thought him a conjurer; and in short, all hated and misused him, because he studied Greek, the beauties of which tongue they could not resist; its novelty making them esteem it not only barbarous, but antichristian. This we partly observe by a letter which (4) Budæus, the most learned man of his age in that tongue, writ to a friend of Rabelais, wherein he highly praises him, particularly for his excellent knowledge in that tongue, and exclaims against the stupidity and ingratitude of those friars.

Such a misfortune befel Erasmus; as also the

(1) Particular. de la vie & mœurs de Rabelais, imprim. devant ses Oeuvres.

(2) Scævol. Samaritanus, lib. 1. Elog. Clar. Vir.

(3) Thresor Chronolog. de St. Romuald. 3d part.

(4) Budæus Græc. Epist.

learned Rabanus Maurus Magnentius, abbot of Fulda and archbishop of Mentz: (5) for having, while he resided with them in his abbey, composed some excellent poems in verse, they only served to expose him to the hatred of his monks, who accused him of applying himself too much to spiritual things, and too little to the increase of the temporal; to the loss, as they thought, of the monastery: so that, about the year 842, he was forced to fly to Lewis king of Germany, his protector; where his monks, who had soon found their error, and their loss in the absence of so excellent an abbot, came to beg his pardon, and prayed him to resume the administration of the abbey, which, however, he resolutely declin'd.

Thus Rabelais, hating the ignorance and baseness of the Cordeliers, was desirous enough to leave them; being but too much prompted to it by several persons of eminent quality, who were extremely delighted with his learning and facetious conversation.

A Monk relates, (6) that he was put in pace, that is, between four walls with bread and water, in the said convent, for some unlucky action; and was redeemed out of it by the learned Andrew Tiraqueau, then lieutenant-general (that is, chief judge) of the bayliwick of Fontenay le Comte; and by tradition 'tis said in that town, that on a day when the country people used to resort to the convent's church, to address their prayers, and pay their offerings to the image of St. Francis, which stood in a place somewhat dark near the porch; Rabelais, to ridicule their superstition, privately removed the saint's image, and placed himself in its room, having first disguised himself. But at last, too much pleased with the awkward

(5) Rabanus, Brower in Fuld. Hist.

(6) P. de St. Romuald. Feuillant.

Dr. FRANCIS RABELAIS. v

worship which was paid him, he could not forbear laughing, and made some motion; which being observed by his gaping, staring worshippers, they cried out, A miracle! My good lord St. Francis moves! Upon which an old crafty knave of a friar, who knew stone and the virtue of St. Francis too well, to expect this should be true, drawing near, scar'd our sham-saint out of his hole: and having caused him to be seized, the rest of the fraternity, with their knotty cords on his bare back, soon made him know, he was not made of stone, and wish he had been as hard as the image, or senseless, as was the saint; nay, turned into the very image, of which he lately was the representation.

At last, by the intercession of friends, of which Geoffroy d'Estissac, bishop of Maillezais (7), is said to have been one; he obtained pope Clement VII's permission to leave the beggarly fellowship of St. Francis, for the wealthy and more easy order of St. Bennet, and was entertained in that bishop's chapter, that is, the abbey of Maillezais. But his mercurial temper prevailing after he had lived some time there, he also left it, and laying down the regular habit, to take that which is worn by secular priests, he rambled up and down a while, till at last he fixed at Montpellier, took all his degrees as a physician in that university, and practis'd physick with reputation. And by his epistle (8) before the

B 3 tran-

(7) The bishop's see is now removed to Rochelle.

(8) *Quum anno superiore Monspeffull Aphorismos Hippocratis, & deinceps Galeni artem medicam frequenti auditorio publicè enarrarem, Antistes clarissime, annotaveram loca aliquot in quibus interpretes mihi non admodum satisfaciebant. Collatis enim eorum translationibus cum exemplari græcico, quod, præter ea quæ vulgè circumferuntur, habebam vetustissimum, li-*
terisque

translation of the aphorisms of Hippocrates, and some works of Galen, which he published and dedicated to the bishop of Maillezais in 1532, he tells him that he publicly read physick in that university to a numerous auditory.

'Tis vulgarly said, that Rabelais having published some physical tract, which did not sell, upon the disappointed bookseller's complaint to him, told him, that since the world did not know how to value a good book, they would undoubtedly like a bad one, and that accordingly he would write something that would make him large amends; upon which he composed his Gargantua and Pantagruel, by which the bookseller got an estate. But either this is an error, or Rabelais must have been more imposed on than our Sir Walter Raleigh was by his selfish stationer, since the above mentioned translation, which was printed by the famous Gryphius of Lyons at first in 1532, was reprinted many times since, particularly in 1543, of which date I have an edition of it; which was undoubtedly before Rabelais began to write his Gargantua, and none ever mentioned any other tract of physick by him; and also when he speaks of his (9) annotations on the aphorisms of Hippocrates, he says, that Gryphius importuned him very much to consent, that they might be printed.

We do not know how he came to leave Montpellier, tho' probably he was sent by its university to solicit for them at court, and then was invited to

terisque Ionicis elegantissime, castigatissimeque exaratum, comperi illos quam plurima omisisse, quædam exotica & notha adjecisse, quædam minus expressisse, pauca invertisse verius quam vertisse, &c. F. Rabelæsus in Hippocr. Aphor.

(9) *Contendit à me multis verbis, ut eos sincerè in communem studiosorum utilitatem exire.*

Dr. FRANCIS RABELAIS. vii

stay at Paris, of which John du Bellay, his friend, afterwards cardinal, was not only bishop, but governor; at least, 'tis certain he attended him in his embassy to pope Paul III; though I believe that the chief occasion of his going to Rome, was to put a stop to the ecclesiastical censures fulminated against him, for leaving his convent; and 'tis thought the bishop of Maillezais abetted that desertion, and encouraged him in his studies at Montpellier; which perhaps made Rabelais afterwards dedicate to him, and own then, that he owed all things to him.

(10)

'Tis likely our doctor had then a prospect of the benefices, with which he soon afterwards was gratified by that cardinal; and for that reason was glad to be eased of the censures, under which he lay, which made him incapable of enjoying any thing. The bishop of Montpellier himself was a protestant, and might have kept always his bishopric, had he written as mystically as Rabelais. The cardinal Chastillon also was not only a protestant, but married, as well as John de Montluc, bishop of Valence; yet, as well as many others in those times, who were against the errors of the church of Rome in their hearts, they had benefices in it, and favoured the reformation perhaps more than those who openly professed it. So Rabelais seems to me to have passed into Italy only in the quality of a penitent monk, being first obliged to submit to his abbot, and the orders of the convent which he had

(10) Hic non dicam quâ ratione adductus sim, id, quicquid est laboris, tibi ut dicarem. Tibi enim jure debetur quicquid efficere opera mea potest; qui me sic tuâ benignitate usque fovisti ut quocunque oculis circumferam videri non speras; non de balnearia munificentia tua sensibus meis obversetur.

left many years : else, had he been then physician to cardinal du Bellay, (11) then embassador to the pope, he would not have recommended himself to the alms of his superior, the bishop of Maillezais, as he does in his letters to that prelate, to whom he writes, that the last money, which he had remitted to him, was almost gone ; tho', says he, (12) I have put none of it to an ill use. Neither would he have added, that he used constantly to eat either with cardinal du Bellay, or the bishop of Mascon, who had succeeded him in the embassy (doubtless upon the other's promotion to the rank of cardinal) but that much money was spent in dispatches, cloaths, and chamber-rent ; which shews also, that tho' he as a friend did eat with one of those two, yet he paid for his lodging elsewhere. By these letters, which messieurs de Sainte Marthe, gentlemen famous for learning, have not disdain'd to publish, with their learned and curious observations of ten times their length, we see that Rabelais held also a private correspondence in characters with the bishop of Maillezais, to whom they are directed, and that the bishop was far from being bigotted to popery. We also know by them, that Rabelais obtained his absolution of pope Paul III, the 17th of January 1536 ; whereby he had leave given him to return to Maillezais, and to practise physic, either at Rome, or elsewhere ; that is, without any gain, and only by charity. We also find that he had gained the esteem of cardinal de Genutiis, accounted the ornament of the college, and cardinal Simonetta, eminent for virtue, and other worthy prelates, besides cardinal du Bellay and the bishop of Mascon, who procured

(11) Epist. de Rabel. Pag. 5. p. 49.

(12) Et si n'en ay rien despendu en meschanceté.
Epist. de Rabel. pag. 49.

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him his bulls gratis, and had even offered him to make use of their king's name, had it been needful (13).

'Tis reported, that bishop du Bellay, as king Francis I's embassador, when he had audience of Paul III, having kissed that Pope's slipper, which ceremony is by some called, adoration; all the rest of his retinue did the same, if we except Rabelais; who, fixed as the pillar, against which he leaned, said, that if the embassador, who was a very great lord in France, was unworthy to kiss the pope's foot, they might even let down his holiness's breeches, and wash his a---, and then he might presume to kiss something about him.

Another time, that cardinal having brought him, with the rest of his retinue, to the same pope, that they might beg some favour of his holiness, Rabelais, being bid to make his demand, only begged, that his holiness would be pleased to excommunicate him.

So strange a request having caused much surprize, he was ordered to say why he made it. Then addressing himself to that pope (14), who was doubtless a great man, and had nothing of the moroseness of many others: May it please your holiness, said he, I am a French-man, of a little town, called Chinon, whose inhabitants are thought somewhat too subject to be thrown into a sort of unpleasant bon-fires; and indeed, a good number of honest men, and amongst the rest, some of my relations, have been fairly burn'd there already. Now would your holiness but excommunicate me, I would be sure never to burn. My reason is, that, passing through the Tarentese, where the cold was very great, in the

(13) Sadoletus Ital. Sacr. T. 3.

(14) 'Tis the same of whom Alstedius and others write; it was said in 1540. Paulo III. Optimo Maximo in terris Deo.

way to this city with my lord cardinal du Bellay, having reach'd a little hut, where an old woman lived, we pray'd her to make a fire to warm us; but she burn'd all the straw of her bed to kindle a faggot, yet could not make it burn: so that at last, after many imprecations, she cried, without doubt this faggot was excommunicated by the pope's own mouth, since it will not burn: in short, we were obliged to go on without warming ourselves. Now if it pleased your holiness, but to excommunicate me thus, I might go safely to my country. By this, he not only, in a jesting manner, exposed the Roman clergy's persecuting temper, but seemed to allude to the inefficacy of the former pope's excommunications in England, and chiefly in Germany; where they only served to warn our Henry VIII, and on the other side, the Lutherans, to secure themselves against the attempts of their enemies.

He, that would not spare the pope to his face, (15) was doubtless not less liberal of his biting jokes to others: insomuch, that he was obliged to leave Rome without much preparation; not thinking himself safe among the Italians, who, of all men, love and forgive raillery the least, when they are the subject of it.

So being come as far as Lyons in his way to Paris, very indifferently accoutred, and no money to proceed, whether he had been robbed, or had spent all his stock; he, who had a peculiar love for ease and good eating, and no less zeal for good drinking, found himself in dismal circumstances. So he had recourse to a stratagem, which might have been of dangerous consequence to one less known than Rabelais.

Being lodg'd at the tower and angel, a famous

(15) Particul. de la vie de Rabelais, imprim. devant ses Oeuvres.

inn

inn in that city, he took some of the ashes in the chimney, and having wrapped them up in several little papers, on one of them he writ 'poison to kill the king,' on another, 'poison to kill the queen,' on a third, 'poison to kill the duke of Orleans;' and having on the change met a young merchant, told him, that being skil'd in physiognomy, he plainly saw that he had a great desire to get an estate easily; therefore, if he would come to his inn, he would put him in a way to gain a hundred thousand crowns. The greedy merchant was very ready. So when he had treated our doctor, he came to the main point, that is, how to get the hundred thousand crowns. Then Rabelais, after t'other bottle or two, pretending a great deal of caution, at last shewed him the papers of powder, and proposed to him, to make use of them according to their supercriptions; which the other promised, and they appointed to meet the next day, to take measures about it: but the too credulous, though honest trader, immediately ran to a judge, who, having heard the information, presently sent to secure Rabelais, the dauphin having been poisoned some time before. So the doctor with his powder was seiz'd, and, being examined by the judge, gave no answer to the accusation, save that, he told the young merchant, that he had never thought him fit to keep a secret; and only desired them to secure what was in the papers, and send him to the king, for he had strange things to say to him.

Accordingly, he is carefully sent to Paris, and handsomely treated by the way on free cost, as are all the king's prisoners; and, being come to Paris, was immediately brought before the king; who, knowing him, asked him, what he had done to be brought in that condition, and where he had left the cardinal du Bellay. Upon this the judge made his

report, shew'd the bills with the powder, and the informations which he had drawn. Rabelais on his side told his case, and took some of all the powders before the king; which, being found to be only harmless wood ashes, pleaded for Rabelais so effectually, that the business ended in mirth, and the poor judge was only laugh'd at for his pains.

Though this story be printed before many editions of Rabelais, somewhat otherwise than I here give it, I would not any more be answerable for its truth, than for that of many more which tradition ascribes to him. When a man has once been very famous for jests and merry adventures, he is made to adopt all the jests that want a father, and many times such as are unworthy of him. For this reason I will omit many stories which some indeed relate of Rabelais, but which few can assure or believe to be true. Yet since the witty sayings, merry triflings, and the accounts of the indifferent actions of great men, have found not only their historians, but their readers, from Tully's puns, to the false witticisms, insipid drolling, and empty insignificant remarks, that make up the greatest part of the Scaligeriana, and some others of those unequal collections of weeds and flowers, whose titles end in ana; we may with greater reason relate the jests of Rabelais, whose life, as well as his writings, have been thought a continual jest; and this would not seem to be the life of Rabelais, did not some comical stories make a part of it.

Neither were his jests sometimes less productive of good, than the deep earnest of others. (16) Of which the university of Montpellier furnishes us with an instance: none being admitted to the degree of doctor of physic there, who has not first put on

(16) Grand Diction. Historiq.

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the gown and cap of Dr. Rabelais, which are preserved in the castle of Morac in that city. (17) The cause of this uncommon veneration for the memory of that learned man, is said to be this.

Some scholars having occasioned an extraordinary disorder in that city, (18) Anthony du Prat, cardinal, archbishop of Sens, then lord chancellor of France, upon complaint made of it, caused the university to be depriv'd of part of its privileges. Upon this, none was thought fitter to be sent to Paris, to solicit their restitution, than our doctor, who, by his wit, learning and eloquence, as also by the friends which they had purchased him at court, seem'd capable to obtain any thing. When he came to Paris about it, the difficulty lay in gaining audience of the chancellor, who was so incensed, that he refused to hear any thing in behalf of the university of Montpellier. So Rabelais, having vainly tried to be admitted, at last put on his red gown and doctor's cap, (some say, a green gown and a long grey beard) and thus accoutred, came to the chancellor's palace, on St. Austin's key; but the porter and some other servants mistook him for a madman. So Rabelais having, in a peremptory tone, been ask'd there, who he was, let his impertinent querist know, that he was the gentleman who usually had the honour to flea bull-calves; and that, if he had a mind to be first flead, he had best make haste and strip immediately. Then being ask'd some other questions, he answer'd in Latin; which the other understanding not, one of the chancellor's officers, that could speak that tongue, was brought; who, addressing himself to our doctor in Latin, was answer'd by him in Greek; which the other understanding as little as the first did Latin, a third was

(17) Voyage de l'Europe, T. 1.

(18) Partic. de la vie de Rabelais.

fetch'd who could speak Greek; but he no sooner spoke in that language to Rabelais, but was answer'd by him in Hebrew; and one, who understood Hebrew, being with much difficulty procur'd, Rabelais spoke to him in Syriac. Thus having exhausted all the learning in the family, the chancellor, who was told, that there was a merry fool at his gate, who had out-done every one, not only in languages, but in smartness of repartees, order'd him to be brought in. 'Twas a little before dinner. Then Rabelais, shifting the farcical scene into one more serious, address'd himself to the chancellor with much respect; and, having first made his excuse for his forc'd buffoonry, in a most eloquent and learned speech, so effectually pleaded the cause of his university, that the chancellor, at once ravish'd and persuaded, not only promised the restitution of the abolish'd privileges, but made the doctor sit down at table with him, as a particular mark of his esteem.

Much about that time, hearing with what facility, for the sake of a small sum of money, the faculty of Orange (some say Orleans) admitted ignorant pretenders, as doctors of physick, not only without examining, but even without seeing them; Rabelais sent the usual fees, and had one received doctor there unseen, by the name of doctor Johannes Caballus; and let the wise professors and the world know afterwards, what a worthy member they had admitted into their body, since that very doctor was his horse Jack; or, as some say, his mule: for if there are various lessons, there may well be also various traditions of the same passage.

Though I know that it as little becomes a correct historian to launch into large digressions, as to advance things without good authorities, I cannot forbear mentioning something very particular concerning that very numerical doctor, I mean, Johannes Caballus: and that I may not be thought to
relate

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relate stories without authorities, I will make bold to quote that of a book written *stylo maxime* Rabelaisano, viz. *Le moyen de parvenir*. I remember to have read the story in a less apocryphal author, but time hath blotted his name out of my memory.

Rabelais being at Paris, and more careful of himself than his mule, had trusted it to the care of a printer's men, desiring them at least not to let it want water. But he having perhaps forgot to make them drink, they also easily, though uncharitably, forgot the poor brute. At three days end, the creature having drank as little water as its master, a young unlucky boy took a fancy to get on its back, even like the miller's daughter, without a saddle; another truand scholar begg'd to get behind him; so did a third, and eke a fourth. Thus these four being mounted like Aymond's four sons a horse-back on a mule, without bridle or halter, the real and living emblem of folly, the grave animal walk'd leisurely down St. James's-street, till it came near a church, towards which it moved, drawn by the magnetic virtue of the water, which it smelt at a considerable distance, in the holy water-pot, which is always near the porch. And in vain our four riders kick'd and call'd; in spite of them the headstrong thirsty beast made up to the holy element; and though the church was almost full of people, it being Sunday and sermon-time, notwithstanding all opposition, the bold monster dipped its saucy snout in the sanctified cistern. The people, that were near it, were not a little amaz'd at the impudence of that sacrilegious animal, deservedly curs'd with sterility, though it were but for this one crime. Many took him for a spectrum, that bore some souls, formerly heretical, but now penitent, that came to seek the sweet refrigeratory of the saints, out of the more than hellish flames of purgatory. So the unconcern'd mule took a swindging draught of holy liquor,

✓ liquor; yet did not like it so well, there being always salt in it, as to take a second dose; having somewhat allayed its raging thirst, modestly withdrew, with her two brace of youngsters. However, the thing did not end thus; for the brute was seized, and Rabelais, being thought none of the greatest admirers of the Romish fopperies, was shrewdly suspected of having laid the design of that scandalous adventure. Nor was the rude four-legg'd Joannes Caballus released out of the pound, till its master had dearly paid for its drink.

As he ridicul'd the superstition of priests, he also was extremely free in his reflections on the monks; and truly he knew them too well to love and esteem them. He is said not to have been able to refrain his satyrical temper, even while he was reading public service; and instead of *Qui mæchantur cum illâ*, as the vulgate has it, to have said aloud, *Qui monachantur cum illâ*.

✓ 'Tis also said, that as he was kneeling once at church, before the statue of king Charles VIII. a monk came and said to him, that doubtless he mistook that king's statue for that of some saint; but Rabelais immediately replied, I am not so much a monk (blockhead I mean) as thou thinkest me; nor yet so blind, as not to know, that I kneel before the representation of king Charles VIII; for whose soul I was praying, because he brought the pox out of Naples into this kingdom, by which means, I, and other physicians, have been considerable gainers.

Several physicians being once assembled to consult about an hypocondriac humour, which confined cardinal du Bellay to his bed; they at last resolved, that an aperitive (opening) decoction should be prepared, to be frequently taken with some syrup, by the patient. Now Rabelais, who was his physician, perhaps not being of their opinion, while the rest of our learned doctors were still discoursing in their
scientific

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scientific jargon, to deserve the large fee, caused a fire to be made in the yard, and on it to be set a kettle-ful of water, into which he had put as many keys as he could get: and while he was very busy in stirring them about with a stick, the doctors, coming down, saw him, and asked what he was doing? Following your directions, replied he. How, in the name of Galen? cry'd one of them. You are for something that may be very aperitive, returned Rabelais, and, by Hippocrates, I think you will own that nothing can be more aperitive than keys, unless you would have me send to the arsenal for some pieces of cannon. This odd fancy, being immediately related to the sick cardinal, set him into such a fit of laughing, that it helped more to cure him than the prescription; and what made the jest the more pertinent was, that keys are made of iron and steel, which with water are the chief ingredients in chalybeat medicines.

Hearing that the grave John Calvin, somewhat prejudic'd against him for his biting jokes, had play'd on his name by the way of anagram; saying Rabelæsius, rabie læsus, anglicè mad man; he, with an admirable presence of mind, immediately returned the compliment in the same kind, saying, Calvin, jan cul, anglicè jack arse; adding, that there was anagram for anagram, and that a studied trifle only deserved to be paid back with one worse, ex-tempore.

Thus, while like Democritus, he made himself merry with the impertinences of mankind, nothing was able to allay his mirth, unless it were the thought of a reckoning, at the time that he paid it: then indeed, he was thought somewhat serious, though probably 'twas partly that those, who were to receive it, might not impose on him and the company, and because he generally found his purse not over full. However, the time of paying the shot in a
 tavern

tavern among good fellows, or Pantagruelists, is still called in France, le quart d'heure de Rabelais; that is, Rabelais's quarter of an hour (when a man is uneasy or melancholy.)

Yet his enemies, the monks and some others, tell us, that he seemed much less concerned when he paid the grand shot of life, than when he discharged a small tavern reckoning: for they say, that he faced death with an unconcern'd and careless countenance; and in short, that he died just as he lived. They relate the thing thus.

Rabelais being very sick, cardinal du Bellay sent his page to him, to have an account of his condition. His answer was, (19) tell my lord in what circumstances thou findest me; I am just going to leap into the dark. He is up in the cock-loft, bid him keep where he is. As for thee, thou'lt always be a fool. Let down the curtain, the farce is done. A little before this, he called for his domino (so some in France call a sort of hood which certain ecclesiasticks wear) saying, put me on my domino, for I am cold; besides, I will die in it, for, *beati qui in domino moriuntur*. An author, who styles Rabelais (20) a man of excellent learning, writes, that he being importuned by some to sign a will, whereby they had made him bestow on them legacies that exceeded his ability, he, to be no more disturbed, complied at last with their desires: but when they came to ask him where they should find a fund answerable to what he gave? As for that replied he, you must do like the spaniel, look about and search. Then,

(19) Je m'en vay chercher un grand peut-estre. Il est au nid de la pie. Which, verbatim englished, is; I am going to seek, or look for, a great may be (doubt or uncertainty.) He is in the pye's nest, &c.

(20) Thov. Hist. de Jean Clopinel

adde

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adds that author, having said, Draw the curtain, the farce is over, he died. (21) Likewise, a monk not only tells us, that he ended his life with that jest, but that he left a paper sealed up, wherein were found three articles, as his last will,—I owe much, I have nothing, I give the rest to the poor.

This last story, or that before it, must undoubtedly be false; and perhaps both are so, as well as the message by the page; (22) though Freigius relates also, that Rabelais said, when he was dying, Draw the curtain, &c. But, if he said so, many great men have said much the same. Thus (23) Augustus, near his death, ask'd his friends, whether he had not very well acted the farce of life? And Demonax, one of the best philosophers, when he saw that he could not, by reason of his great age, live any longer, without being a burthen to others as well as to himself, said to those that were near him, what the herald used to say when the public games were ended, You may with-draw, the show is over; and, refusing to eat, kept his usual gaiety to the last, and set himself at ease. (24)

I waive many other stories concerning Rabelais, which seem as inconsistent and fabulous as the legend of Symeon the Metaphrast, St. Xavier's miracles, or the traditions of the monks, our witty satyrists irreconcilable enemies. We ought not easily to believe that he, who even in the most licentious places of his merry compositions is thought by the judicious to have generally a design to expose villany, and in the places that are graver, as also in his letters, displays all the moderation and judgment of a good man; we ought not, I say, to believe, that such a

(21) P. de St. Romuald Rel. Feuillant.

(22) Comment. in Orat. Cic. Tom. i.

(23) Nunquid vitæ nimum commodè peregrisset.

(24) Lucian,

man, in his seventieth year, could have abandoned himself to those excesses; being curate of a large parish near Paris, prebendary of St. Maur des fossés in that city, and honoured and loved by many persons equally eminent for virtue, learning, and quality.

'Twas by a person, who, with those three advantages, was also a great statesman, and a very good Latin poet, I mean, John cardinal du Bellay, bishop of Paris, who knew Rabelais from his youth, that he was taken from the profession of physic, to be employed by that prelate in his most secret negotiations: 'twas he that knew him best; yet he thought him not unworthy of being one of the prebendaries of a famous chapter in a metropolis, and curate of Meudon in his diocese.

'Twas, some say, in that pleasant retreat, that he composed his *Gargantua and Pantagruel*; tho', more probably, 'twas at that house called la Deviniere, already mentioned; and that the neighbouring abbey of Seville, whose monks lived not then according to the austerity of their rule, is partly the subject of it; which causes him, they say, to make so often mention of the monks, the staff of the cross, and the vine-yard of Seville; as also of Basché, Lerné, Panzoust, &c. which are places near that abbey.

The freedom which Rabelais has used in this work, could not but raise it many enemies; which caused him to give an account in his dedicatory epistle of the fourth book, to Odet cardinal of Castillon, his friend, of the motive that induced him to write the three former books. There he tells him, that though his lordship knew how much he was daily importuned to continue it by several great persons, who alledged, that many, who languished through grief or sickness, reading it, had received extraordinary ease and comfort; yet, the calumnies of a sort of uncharitable men, who said,

it

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it was full of heresies, though they could not shew any there, without perverting the sense, had so far conquered his patience, that he had resolved to write no more on that subject. But that his lordship having told him, that king Francis had found the reports of his enemies to be unjust, as well as king Henry II, then reigning; who therefore had granted to that cardinal his privilege, and particular protection for the author of those mythologies: now, without any fear, under so glorious and powerful a patronage, he securely presumed to write on.

And indeed 'tis observable, that in the book to which that epistle is prefixed, he has more freely than in the rest exposed the monks, priests, pope, decretals, council of Trent then sitting, &c.

(25) That epistle is dated the 28th of January, 1552, and some write that he died in 1553. By the following epigram, printed before his last book, Rabelais seems to have been dead before it was published:

Rabelais est il mort? Voicy encor un Livre!
Non, sa meilleure part a repris ses esprits,
Pour nous faire present de l'un de ses escrits
Qui le rend entre nous immortel & fait vivre.

These lines (26) seem to be a kind of an anagram, perhaps made by the great civilian Tiraqueau.

This satyrical work employed our Rabelais only at his spare hours: for he tells us, that he spent no time in composing it, but that which he usually allowed himself for eating! Yet it has deserved the commendations of the best of serious writers; and particularly of the great Thuanus, whose approbation alone is a panegyric. And if we have not

(25) Thres. Chronol. de St. Romuald.

(26) Subscribed Nature qujte.

many other serious tracts by its author, the private affairs of cardinal du Bellay, in which he was employed, and his profession as a physician and a curate, may be supposed to be the cause of it. Yet he published a Latin version of the aphorisms of Hippocrates, and with them some of Galen's works, which, for its faithfulness and purity of style, has been much esteemed by the best judges of both: nor is Vorstius, who attempted the same, said to have succeeded so well. Rabelais also wrote several French and Latin epistles, in an excellent style, to several great and learned men, and particularly to cardinal de Chastillon, the bishop of Maillezais, and Andrew Tiraqueau, the famous civilian, who is said yearly to have given a book, (27) and, by one wife, a son (28) to the world, during thirty years, though he never drank any thing but water; in which he differed much from his friend Rabelais. Those epistles do not only shew, that he was a man fit for negotiations, but that he had gained at Rome the friendship of several eminent prelates. He likewise wrote a book called *Sciomachia*, and of the feasts made at Rome, in the palace of cardinal du Bellay, for the birth of the duke of Orleans, printed at Lyons, in 8vo. by Sebast. Gryphius, 1549. And there is an almanack for the year 1553, calculated by him for the meridian of Lyons, and printed there; which shews, that he was not only a grammarian, poet, philosopher, physician, civilian, and theologian, but also an astronomer. Besides, he was a very great linguist, being well skill'd in the French, German, Italian, Spanish, Latin, Greek, and Hebrew tongues; and we see in his letters,

(27) Thresor. Chron. de St.^e Romuald.

(28) Others more probably reduce the number to ten sons, at the birth of each of whom he published a learned folio.

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that he also understood Arabic, which he had learned at Rome of a bishop of Caramith.

Some write that Rabelais died at Meudon; but Dom Pierre de St. Romuald says, that Dr. Guy Patin, royal professor at Paris, who was a great admirer of Rabelais, assured him, that he caused himself to be brought from his cure to Paris, where he lies buried in St. Paul's church yard, at the foot of a great tree, still to be seen there (1660.) He died in a house in the street, called la Rue des Jardins, in St. Paul's parish at Paris, about the year 1553, aged seventy years. But his fame will never die.

Stephen Pasquier, advocate general, one of the most learned and judicious writers of his age; Joachim du Bellay, archdeacon of Paris, nam'd to the archbishopric of Bourdeaux; Peter Boulanger; Peter Ronsard, once prince of the French poets; Jean Antoine de Baif, and many more of the best pens of his age, honour'd his memory with epitaphs; the two latter in French. That by Ronsard, being too long, I omit; here is that by Baif:

Pluton, prince du noir empire,
Où les tiens ne rient jamais,
Recois aujourd'huy Rabelais,
Et les tiens auront de quoy rire.

Here are four others in Latin; of which the two first are to be found in Pasquier.

(29) Ille ego Gallorum Gallus Democritus, illo
Gratius aut si quid Gallia progenit:
Sic homines, sic & cœlestia Numina lusi,
Vix homines, vix ut Numina læsa putes.

(29) Pasq. Recueil des Portraits.

(30) Sive

(30) Sive tibi sit Lucianus alter,
Sive sit Cynicus, quid hospes ad te ?
Hâc unus Rabelæsius facetus,
Nugarum Pater, artifexque mirus,
Quicquid is fuerit, recumbit urnâ.

Somnus, & ingluvies, Bacchusque, Venusque, jo-
cusque

Numina, dum vixi, grata fuere mihi.
Cætera quis nescit? Fuit ars mihi cura medendi,
Maxima ridendi sed mihi cura fuit.
Tu quoque non lacrymas, sed risum solve, viator.
Si gratus nostris manibus esse velis.

Non Rabelæsius solus
Sed aula, ecclesia,
Et omnis mundus
Agunt Histrionem.

A great number of learned men have made mention of him in their writings ; as Will. Budé, master of the requests, alias Budæus, in *Epistolis Græcis*. Jac. Aug. de Thou, president in the court of parliament at Paris, alias Thuanus, *Hist. lib. 38. & Commentar. de Vitâ suâ, lib. 6.* Theod. Beza, Clement Marot, who inscribed to him an imitation in French of the 21st epigram of Martial's fifth book, *Si te cum mihi, Chære Martialis, &c.* Hugh Salel, that translated Homer's *Iliad* into French. Stephen Dolet, a French and Latin poet, burned for being a protestant, at Paris, 1545. Peter Ronfard. Stephen Pasquier, in his *Recherches de la France*, and in the first and second books of his *lettres*. Jean Cecile Frey. Francis Bacon, lord Verulam,

(50) Pasq. Liv. des Tomb.

in

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in his book of the advancement of learning. Andrew Du Chefne, in his book des antiquitez de France. Thevet, Hist. de Jean Clopinel. Gab. Mic. de la Roche Maillet, Vies des Illust. Personages. Fran. Grudé, Seigneur de la Croix du Maine, in his Biblioteque. Ant. du Verdier Sieur de Vauprivas, Conseiller du Roy. Franc. Ranchin, doctor of physick at Montpeilier. Scævola de Sainte Marthe, Conseiller du Roy, &c. alias Samaritanus, lib. primo Elog. Clarorum Virorum. Sir William Temple, in the second part of his miscellan. C. Sorel, first historiographer of France, in his Biblioteque Francoise. Dr. Ant. Van Dale, de Oraculis & Consecrationibus. Monsieur Costar, dans son Apologie. M. Menage. Romuald, in the third part of his Thresor Chronologique; and several others, named in a book called Floretum Philosophicum, that mentions many particulars of his life, and the names of those that have spoke of him. A curate of Meudon, in honour of his predecessor, also caused to be printed whatever is writ in his praise, which books I have not been able to find. There is also a large Account of Rabelais in the grand historical French dictionary.

C

Some

in

in his book of the advancement of learning. An-
 drew Du Chesne, in his book de l'antiquité de
 France. Thevet, Hist. de Jean Caliste. Gab.
 Mel. de la Roche Minier, Vie des Rois. Perdon-
 nages. Fran. Grégoire, Seigneurs de la Croix du
 Maine, in his Bibliothèque. Ant. du Verdier Sieur
 de Vauqueras, Conseiller du Roy. France. Ransijn,
 docteur de physique et Monseigneur. Scavola de Sainte
 Marthe, Conseiller du Roy, &c. also Samarthans,
 lib. primo Illos. Chironium Vintum. Sir William
 Temple, in the second part of his miscellan. - C.
 Borel, first historiographer of France, in his Bibliothe-
 que Française. Dr. Ant. Van Lede, de Oratore &
 Contrapositionibus. Monsieur Costar, dans son Apo-
 logie. M. Messier, Ronsard, in the third part
 of his Theatrum Chronologicum; and several others,
 named in a book called Theatrum Philosophicum,
 that mentions many particulars of his life, and the
 names of those that have followed him. A course of
 Meadon, in honour of his predecessor, also caused to
 be printed whatever is writ in his works, which
 books I have not been able to find. There is also a
 large Account of Rabelais in the grand historical
 French dictionary.

17 JY 60

Some

Some learned Mens OPINION

Dr. RABELAIS.

De Rabelaiso, clarorum aliquot
scriptorum testimonia.

Guilielmus Budæus, in epistolis
Græcis.

O Deum immortalem, & sodalitatis præfulem,
nostræq; amicitiae principem! Quidnam
est illud quod audivimus? Te etenim &
caput mihi exoptatum, & Rabelaisum The-
seum tuum, intelligo ab istis elegantia & venustatis
osoribus sodalibus vestris obturbatos propter vehe-
mens circa literas Græcas studium, quamplurimis
gravibusq; malis vexari. Papæ, ô infaustam viro-
rum delirationem! Qui, usque adeò sunt animo in-
eleganti ac stupido, ut, quibus cohonestari univer-
sum sodalitium vestrum convenerat, multumque sa-
pere, quippe qui exiguo temporis spatio ad doctrinæ
fastigium pervenerunt, eosdem sanè calumniosè infi-
mulando, in ipsosque conjurando finem imponere
conati sint ornatissimæ exercitationi. Et post alia.
'Vale, & salutato meo nomine quater Rabelaisum

scitum & industrium, vel sermone si præstò sit, aut
per epistolas denunciants.-----

Viri illustriss. Jac. Aug. Thuani in supre-
mo Galliarum senatu præsidis.

Commentariorum de vita sua. lib. 6.

CHinone hospitium habebat (Thuanus) in domo
oppidi amplissimâ, quæ quondam Francisci Ra-
belæsi fuit, qui litteris Græcis, latinisque instructissi-
mus, & medicinæ quam profitebatur peritissimus,
postremo omni serio studio omisso se totus vitæ so-
lutæ ac gulæ mancipavit, & ridendi artem hominis,
sicut ipse aiebat propriam, amplexus, Democritica
libertate, & scurrili interdum dicacitate, scriptum in-
geniosissimum fecit, quo vitæ regnique cunctos or-
dines quasi in scenam sub fictis nominibus produxit,
& populo deridendos propinavit. Hominis ridiculi,
qui totâ vitâ ac scriptis, ridendi aliis materiam præ-
buit, memoria à Thuano & Calignono hîc renovata
est, cum bellè cum Rabelæsi manibus actum uterque
diceret, quod domus ejus publico diversorio, in quo
perpetuæ commessationes erant, hortus adjacens ad
rudum oppidanis per dies festos se exercentibus, pro-
jectum in hortum despiciens, in quo, cum litteris
operam dabat, libros habere & studere solitus erat,
vinariæ cellæ inserviret. Ex eîque occasione Thua-
nus à Calignono invitatus, hoc carmen extempora-
neum fecit.

Ipse Rabelæsus loquitur.

Sic vixi, ut vixisse mihi jocus, atque legenti
Quos vivus scripsi, sit jocus usque jocos.

Per

Per risum atque jocos homini data vita fruenda,
 Inter amarescit seria felle magis,
 Et nunc, ne placidos lædant quoq; seria manes,
 Cavet Echionii provida cura Dei.
 Nam quæ à patre domus fuerat Chinone relicta,
 Quâ vitreo Lemovix amne Vigenna fuit,
 Postquam abli, communis in usum versa tabernæ,
 Lætifico strepitu nocte dieque sonat.
 Ridet in hac hospes pernox, ridetur in horto,
 Cum populus festo cessat in urbe die.
 Tibiaq; inflato saltantes incitat utre
 Tibia Pætonicos docta ciere modos.
 Et quæ musæum domino, quæ cella libellis,
 Nectareo spumat nunc apotheca mero.
 Sic mihi, post minimum vitæ tam suaviter actum,
 Dent hodiè ad præfatos fata redire jocos;
 Non aliâ patrias sedes mercede locare,
 Vendere non aliâ conditione velim.

Theodorus Beza, de Francisco Rabelæio.

QUI sic nugatur, tractantem ut seria vincat,
 Seria cum faciet, dic rogo quantus erit?

Scævola Samarthanus ex libro primo
 elogiorum Gallorum doctrina illu-
 strium.

F Rabelæsius ----- impulsu quorundam proce-
 rum, qui urbanâ ejus dicacitate plurimum
 oblectabantur, monasterii claustra juvenis transfiliit,

denumque in videndis hominum actionibus totus fuit. Cum enim, pro eâ qua pollebat linguarum & medicinae scientiâ, multa graviter & eruditè posset scribere, quod & Hippocratis aphorismi ab illo castâ fide traducti, & aliquot epistolæ nitido stylo conscriptæ satis indicant, Lucianum tamen æmulari maluit, ad cujus exemplum in sermone patrio finxit, quæ nugæ esse videntur, sed ejusmodi tamen sunt ut læterem quemlibet eruditum capiant, & incredibili quadam voluptate perfundant. Neque solum erat in scribendo salis & facetiarum plenus, verum & tandem jocandi libertatem apud quemlibet & in omni sermone retinebat; adeo ut Romam Joanne cum Bellario Cardinale profectus, & in Pauli III. conspectum venire jussus, ne ipsi quidem pontifici maximo pepercerit. Atque hunc intemperantia suæ causam indignos prætextabat, quod cum sanitati conservandæ nihil magis officiat quàm mæror & ægritudo, prudentis medici partes sint non minus in mentibus hominum exhilarandis, quàm in corporibus curandis laborare.

Iacobus Beza, de Francisco Rabelio.

Anton. Van Dale, de oraculis & con-
secrationibus, p. 241.

DE oraculis & fortibus inter alia scripsit per lulum & jocum doctissimus & magnus ille Galus Rabelæsius, cujus nugæ sæpius multorum doctorum seria videntur, in vitâ & gustis Gargantue & Pantagruelis, tam doctè, meo iudicio, quam lepide ac false.

Rabelæsius ----- inquit quorundam proce-
Sir
qui nuncius eius doctate hunc
monasterii classica juvenis translati,
de

Sir William Temple in his miscellanea;
second part.

THE great wits among the moderns have been, in my opinion, and in their several kinds; of the French Rabelais, and Montagne. ----- Rabelais seems to have been father of the ridicule, a man of excellent and universal learning, as well as wit; and though he had too much game given him for satyr in that age, by the customs of courts and of convents, of processes and of wars, of schools and of camps, of romances and legends; yet he must be confess'd to have kept up his vein of ridicule, by saying many things so smutty and prophane, that a pious man could not have afforded, though he had never so much of that coin about him: and it were to be wished, that the wits, who have imitated him, had not put too much value upon a dress, that better understandings would not wear (at least in publick) and upon a compass they gave themselves, which some other men cannot take.

Mr. l'Abbe Costar, dans son apologie,
a Monsieur Menage, Pag. 149.

Rabelais est autant à la mode qu'il fut jamais. Ses railleries sont agreables d'un agrément qui ne finira point tant qu'il y aura sur la terre d'habiles rieurs. Les modes & les habillemens changeront toujours, mais non pas celles des bons contes & des bons mots, qui se soustiennent d'eux mesmes, &

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qui font en effet de bonnes choses. Ceux de Plaute & de Lucien, quelques vieux qu'ils soient, ne laissent pas de conserver le feu & la grace qu'il avoient dans leur nouveauté.

M. Estienne Pasquier, conseiller du roy,
avocat general en sa chambre des
comptes a Paris.

Au livre de ses recherches de la France.

JE mettray entre les poetes du mesme temps Francois Rabelais: car combien qu'il ait escrit en prose les faits heroiques de Gargantua & Pantagruel, il estoit mis au rang des poetes, comme l'apprend la responce que Marot fit a Sagon sous le nom de Fripelipes son valet;

Je ne voy point qu'un Saint Gelais,
Un Heroet, un Rabelais,
Un Brodeau, un Seve, un Chapuy,
Voisent escrivant contre luy.

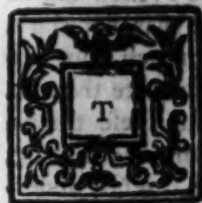
Aux gayetez qu'il mit en lumiere, se mocquant de toute chose, il se rendit le nompareil! De ma part je recognoistray franchement avour l'esprit si folastre, que je ne me lassay jamais de le lire, & ne le leu jamais que je n'y trouvassé matiere de rire, & d'en faire mon profit tout ensemble.

T H E



THE P R E F A C E.

Wherein is given an account of the
design and nature of this work,
and a key to some of its most difficult passages.



THE history of Gargantua and Pantagruel has always been esteemed a master-piece of wit and learning, by the best judges of both. Even the most grave and reserved among the learned in many countries, but particularly in France, have thought it worthy to hold a place in their closets, and have passed many hours in private with that diverting and instructive companion. And as for those whose age and profession did not incline them to be reserved, all France can witness that there have been but few of them who could not be said to have their Rabelais almost by heart: since mirth could hardly be compleat among those that love it, unless their good cheer were seasoned with some of Rabelais's wit.

Fifty large editions of that book have not sufficed the world; and though the language, in which it is

writ, be not easily understood now, by those who only converse with modern French books; yet it has been reprinted several times lately in France and Holland, even in its antiquated style.

Indeed some are of opinion, that the odd and quaint terms, used in that book, add not a little to the satisfaction which is found in its perusal: but yet this can only be said of such of them, as are understood; and when a reader meets with many words that are unintelligible (I mean to him that makes it not his business to know the meaning of dark and obsolete expressions) the pleasure which what he understands yields him, is in a greater measure allay'd by his disappointment; of which we have instances when we read Chaucer, and other books, which we do not thoroughly understand.

Sir Thomas Urquhart has avoided that obscurity in this following translation of Rabelais; so that most English readers may now understand that author in our tongue, better than many of the French can do in theirs. To do Rabelais justice it was necessary, that a person not only master of the French, but also of much leisure and fancy, should undertake the task. The translator was not only happy in these things, but also in being a learned physician, and having, besides, some French men near him, who understood Rabelais very well, and could explain to him the most difficult words; and I think that, before the first and second books of Rabelais, which are all that was formerly printed of that author in English, there were some verses by men of that nation in praise of his translation.

It was too kindly received, not to have encouraged him to english the remaining three books, or at least the third (the fourth and fifth being in a manner distinct, as being Pantagruel's voyage.) Accordingly he translated the third book, and probably would have finished the whole, had not death prevented him.

PREFACE.

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him. So the said third book being found long after in manuscript among his papers, somewhat incorrect, a gentleman who is not only a very great linguist, but also deservedly famous for his ingenious and learned compositions, was lately pleased to revile it, as well as the two first which had been published about thirty years ago, and are extremely scarce. He thought it necessary to make considerable alterations, that the translation might have the smartness, genuine sense, and the very stile and air of the original; but yet, to preserve the latter, he has not thought fit to alter the stile of the translation, which suits as exactly with that of the author as possible, neither affecting the politeness of the most nice and refined of our modern English writers, nor yet the roughness of our antiquated authors, but such a medium as might neither mock the ears of the first, nor displease those who would have an exact imitation of the stile of Rabelais.

Since the first edition of those two books of Rabelais was so favourably entertained, without the third, without any account of the author, or any observations to discover that mysterious history; 'tis hoped that they will not meet with a worse usage, now they appear again so much improved, with the addition of a third, never printed before in English, and a large account of the author's life; but principally since we have here an explication of the enigmatic sense of part of that admirable mythologist's works, both of which have been so long wanted, though never till now published in any language.

THE ingenious of our age, as well as those who lived when Rabelais composed his Gargantua and Pantagruel, have been extremely desirous of discovering the truths which are hid under the dark veil of allegories in that incomparable work.

The great Thuanus found it worthy of being mentioned in his excellent history, as a most ingenious satire on persons who were the most distinguished in the kingdom of France by their quality and employments; and without doubt he, who was the best of all our modern historians, and lived soon after it was writ, had traced the private design of Rabelais, and found out the true names of the persons whom he has introduced on his scene, with names not only imaginary, but generally ridiculous, and whose actions he represents as ridiculous as those names. But as it would have been dangerous, having unmasked those persons, to have exposed them to public view, in a kingdom where they were so powerful; and as most of the adventures, which are mystically represented by Rabelais, relate to the affairs of religion; so those few, who have understood the true sense of that satire, have not dared to reveal it.

In the late editions, some learned men have given us a vocabulary, wherein they explain the names and terms in it which are originally Greek, Latin, Hebrew, or of other tongues, that the text might thus be made more intelligible; and their work may be useful to those who do not understand those tongues. But they have not had the same success in their pretended explications of the names which Rabelais has given to the real actors in this farce; and thus they have indeed framed a key, but, if I may use the allegory, it was without having known the wards and springs of the lock. What I advance will doubtless be owned to be true, by those who may have observed that by that key, none can discover in those pythagorical symbols (as they are called in the author's prologue to the first book) any event that has a relation to the history of those to whom the names, mentioned by Rabelais, have been applied by those that made that pretended key. They tell us in it, that king Grangousier is the same as king
Lewis

Lewis XII. of France; that Gargantua is Francis I. and that Henry II. is the true name of Pantagruel: but we discover none of Lewis XII's features in king Grangousier, who does none of the actions which history ascribes to that prince; so that the king of Siam, or the Cham of Tartary, might as reasonably be imagined to be Grangousier, as Lewis XII: as much may be said of Gargantua, and of Pantagruel, who do none of the things that have been remarked by historians, as done by the kings, Francis I. and Henry II. of France.

This reason, which of itself is very strong, will much more appear to be such, if we reflect on the author's words in the prologue to the first book: In the perusal of this treatise, says he, you shall find another kind of taste, and a doctrine of a more profound and abstruse consideration, which will disclose to you the most glorious doctrine and dreadful mysteries, as well in what concerneth your religion, as matters of the publick state and life oeconomicall; mysteries, which, as he tells us, are the juice and substantial marrow of his work. To this reason I add another as strong and evident. It is, that we find in Grangousier, Gargantua, and Pantagruel, characters that visibly distinguish them from the three kings of France, which I have named, and from all the other kings their predecessors.

In the first place, Grangousier's kingdom is not France, but a state particularly distinct from it, which Gargantua and Pantagruel call Utopia.

Secondly, Gargantua is not born in the kingdom of France, but in that of Utopia.

Thirdly, He leaves Paris, called back by his father, that he might come to the relief of his country, which was attacked by Picrochole's army.

And finally, Francis I. is distinguished from Gargantua in the 39th chapter of the first book, when friar John des Entoumeures says in the presence of

Gar-

Gargantua, and eating at his table, Had I been in the time of Jesus Christ, I would have kept him from being taken by the Jews in the garden of Olivet; and the devil fail me, if I should have failed to cut off the hands of those gentlemen apostles, who ran away so basely after they had well supped, and left their good master in the lurch. I hate that man worse than poison that offers to run away, when he should fight and lay stoutly about him. Oh if I were but king of France for fourscore or an hundred years, by God I should whip like cat-tail dogs these run-aways of Pavia, a plague take them, &c.

But if Francis I. is not Gargantua, likewise Pantagruel is not Henry II; and if it were needful I could easily shew, that the authors of that pretended key have not only been mistaken in those names, but in all the others, which they undertook to decypher, and that they only spoke at random, without the least grounds or authorities from history.

All things are right so far; but the difficulty lies not there: we ought to show, who are the princes that are hid under the names of Grangousier, Gargantua, and Pantagruel, if yet we may suppose them to be princes. But such a discovery cannot be very easily made, because most of their actions are only described in allegories, and in so confused and enigmatic a manner, that we do not know where to fix. This must be granted; yet 'tis not an impossible thing; and if we can but once unmask Panurge, who is the ridiculous hero of the piece, we may soon guess by the servant, and the air and figure of his master, who Pantagruel is.

We find these four characters in Panurge,
 1. He is well skill'd in the Greek, Hebrew, and Latin tongues; he speaks high and low Dutch, Polish, Spanish, Portuguese, English, Italian, &c.
 2. He is learned, understanding, politic, sharp, cunning, and deceitful in the highest degree.

3. He

3. He publickly professes the popish religion, tho' he in reality laughs at it, and is nothing less than a papist.

4. His chief concern, next to that of eating, is a marriage, which he has a desire, yet is afraid to contract, lest he should meet with his match; that is, a wife even as bad as himself.

But I do not know if those who, by the pretended key, have been induced to believe that Panurge was the cardinal of Ambosse in a disguise, have been pleased to observe these four qualities: but I am sure that nothing of all this can be applied to that prelate, unless it be, that in general he was an able minister of state. But all four were found in John de Montluc, bishop of Valence and Die, who was the eldest brother of the marshal de Montluc, the most violent enemy which the Hugonots had in those days.

1. Historians assure us (1) that he understood the Eastern tongues, as also the Greek and the Latin, the best of any man in his time; and in sixteen embassies to many princes of Europe, to whom he was sent in Germany, England, Scotland, Poland, Constantinople, he doubtless learned the living tongues which he did not know before.

2. He gained a great reputation in all those embassies, and his wit, his skill, his penetration and his prudence, in observing a conduct that contented all persons, were universally admired. But he even out-did himself in the most difficult of all those embassies, which was that of Poland, to the throne of which kingdom he caused Henry de Valois, duke of Anjou, to be raised in spite of the difficulties, which the massacre of Paris, that was wholly laid to his charge in Poland (he having been one of the chief promoters of it) created con-

(1) Brantôme, Beza Hist. Eccles.

cerning his election. His toils and his happy success, in those important negotiations, caused him to take this Latin verse for his motto,

Quæ Regio in terris nostri non plena laboris ?

3. The whole kingdom of France, and particularly the court, knew that he was a Calvinist, and he himself did not make a mystery of it, as appears by his preaching their doctrine once before the queen (2), in a hat and cloak, after the manner of the Calvinists; which caused the constable of Montmorency to say aloud, Why do they not pull that minister out of the pulpit? Nay, he was even condemned by Pius IV, as an heretick: but that pope having not assigned him judges in partibus, according to the laws of the kingdom, he kept his bishopric; and the dean of Valence, who had accused him of being a Calvinist, not being well able to make good his charge, Montluc, who had mighty friends, caused him to be punished for it. Also after his death, his contract of marriage with a gentlewoman called Anne Martin was found; yet he still kept in the Roman church, and still enjoyed the revenues of his bishopric, as if he had been the most bigotted papist in that kingdom. The considerations that kept him from abjuring solemnly the errors of the church of Rome, were, that Calvin let him know, that according to his reformation, there could be no bishops: he owned that this obstacle would not perhaps have hindered him from leaving that communion, could his kitchen have followed him in the other: excepting that particular, he was altogether for a reformation, and in all things favoured its professors; and it is what Rabelais has observed, when he makes him con-

(2) Brantome. Dupleix. Sponde. Maimbourg. Beza.

clude all his discourses in many languages, with saying, that (3) *Venter famelicus auriculis carere dicitur*; at this time, I am in a very urgent necessity to feed; my teeth are sharp, my belly empty, my throat dry, and my stomach fierce and burning; all is ready, if you will but set me to work; it will be as good as a balsamum for sore eyes, to see me gulch and raven it; for God's sake give order for it.

4. His chief concern, next to that of living plentifully, was that of his marriage; and as we have observed, he married, and had a son whom he owned, and who was afterwards legitimated by the parliament: it is the same who is famous in history by the name of Balagny, and who was afterwards prince of Cambray. His father caused him to be sent into Poland, about the duke of Anjou's election, of which we have spoke, and he was very serviceable to that duke in it. Now, it is that marriage of the bishop of Valence, that so much perplexes him by the name of Panurge, in Rabelais's third book, and which is the occasion of Pantagruel's voyage to the holy bottle in the fourth and fifth.

It is much to be admired how a bishop, that openly sided with the Calvinists, who was also a monk, yet married, and living with his wife whom he had regularly wedded, could enjoy one of the best bishoprics in France, and some of the chief employments at court. He must doubtless have been extremely cunning, and have had a very particular talent to keep those envied posts in the church and state, in spite of all those disadvantages, in the midst of so many storms raised against him and the reformation, by enemies that had all the forces of

the kingdom in their power, and could do whatever they pleased.

This prudence and craftiness is described to the life by our author, when he makes Panurge relate, how he had been broached upon a spit by the Turks, all larded like a rabbit, and in that manner was roasting alive; when calling on God, that he might deliver him out of the pains wherein they detained him for his sincerity in the maintenance of his law, the turn-spit fell asleep by the divine will; and Panurge, having taken in his teeth a fire-brand, by the end where it was not burned, cast it into the lap of his roaster; with another set the house on fire, broached on the spit the Turkish lord who designed to devour him, and at last got away, though pursued by a great number of dogs, who smelt his lecherous half roasted flesh; and he threw the bacon, with which he had been larded, among them.

It is observable, that there he exclaims against the Turks about their abstaining from wine, which perhaps may refer to the church of Rome's denying the cup in the eucharist to the laity, at which particularly Montluc was offended. To lard a man is a metaphor often used by the French, to signify, to accuse and reproach, and so he was even before he had his bishopric: throwing a fire-brand with his mouth on the turn-spit's lap, may be the hot words which he used to clear himself, and with which he charged his adversaries; and his spitting and burning the Turkish lord, may perhaps mean the advantage which he had over them (4). The spectacles, which afterward he wore on his cap, may signify the caution which he was always obliged to take to avoid a surprise; and his having a flea

(4) Book iii. Chap. 7.

in his ear, in French signifies the same (5). His forbearing to wear any longer his magnificent cod-piece, and clothing himself in four French ells of a coarse brown russet cloth, shows that, as he was a monk, he could not wear a cod-piece, as was the fashion in those days for the laity; or perhaps it denotes his affecting to imitate the simplicity of garb, which was observable in Calvinist preachers.

This subaltern hero of the farce, now found to be the bishop of Valence by the circumstances and qualifications already discovered, that cannot properly belong to any other, may help us to know not only Pantagruel, to whom he had devoted himself, but also Gargantua and Grangousier, the father and grandfather of Pantagruel.

History assures us, that Montluc bishop of Valence owed his advancement to Margot de Valois, queen of Navarre and sister to king Francis I. She took him out of a monastery, where he was no more than a jacobin friar, and sent him to Rome, whereby he was raised to the rank of an ambassador, which was the first step to his advancement.

Thus Pantagruel should be Anthony de Bourbon, duke of Vendosme, king Henry the IV's father, and Lewis XIV's great grand-father. He was married to Jeanne d'Albret, the only daughter of the said queen Margot, and of Henry d'Albret, king of Navarre. Thus he became their son, and king of Navarre, after the death of the said Henry d'Albret, whom I take to be Gargantua: consequently his father, John d'Albret king of Navarre, excommunicated by pope Julius III, and depriv'd of the best part of his kingdom by Ferdinand king of Arragon, should be Grangousier.

The verses before the third book discover, that Pantagruel is Anthony de Bourbon, afterwards king

(5) La puce a l'oreille.

of Navarre. The author dedicates it to the soul of the deceas'd queen of Navarre, Margeret de Valois, who dy'd in Britany, in the year 1549. She had openly professed the protestant religion; and in 1534, her ministers, of whom the most famous were Girard Ruffy (since bishop of (6) Oleron in Navarre) Couraud and Berthaud, preach'd publicly at Paris by her direction, upon which a fierce persecution ensued. Her learning and the agreeableness of her temper were so extraordinary, as well as her virtue, that she was stil'd, the tenth muse, and the fourth grace. She has written several books; particularly, one of poetry called Marguerite des Marguerites, and another in prose called the Hexameron or Les Nouvelles Nouvelles: of which novels, some might in this age seem too free to be penned by a lady; but yet the reputation of her virtue has always been very great; which shows that tho' in that age both sexes were less reserved in their writings, than we are generally in this, they were not more remiss in their actions. Among many epitaphs, she was honour'd with that which follows.

Quæ fuit exemplum cœlestis nobile formæ,

In quam tot laudes, tot coiere bona,

Margareta sub hoc tegitur Valesia saxo.

I, nunc atq; mori numina posse nega?

I thought fit to premise this concerning that princess, that the following verses might be better understood.

(6) Hist. de Jean Crespin.

François

Francois Rabelais

A l'esprit de la reine de Navarre.

E Sprit abstrait, ravy, & ecstac,
 Qui frequentant les cieux ton origine,
 As delaissé ton hoste & domestique,
 Ton corps concords, qui tant se morigine
 A tes edits, en vie peregrine,
 Sans sentiment, et comme en apathie !
 Voudrois point faire quelque sortie
 De ton manoir divin, perpetuel,
 Et ça bas voir une tierce partie
 Des faits joyeux du bon Pantagruel.

Francis Rabelais

To the soul of the queen of Navarre.

A Bstraſted ſpirit, rapt with extaſies,
 Soul now familiar in thy native ſkies ;
 Who diſt thy flight from thy weak manſion take ;
 And thy kind mate, thy other ſelf, forſake ;
 Who by thy rules himſelf ſo wiſely guides,
 And here, as in a foreign world, reſides,
 From ſenſe of its fantaſtic pleaſures free,
 Since thou his ſoul art fled, in apathy !
 Wouldſt thou not leave a while the heav'nly plain,
 And with thy preſence grace our world again,
 To ſee this book, where a third part I tell
 Of the rare deeds of good Pantagruel.

This corps concords, this conjugate body, that grows so conformable to that queen's rules, and leads the life of a traveller, who only desires to arrive at his journey's end, being as it were in apathy; what should it be but Henry d'Albret, who had survived that queen, his consort, and could love nothing after her in this world? Endeavouring at the same time to wean himself from its vanities, to aspire to a better, according to that wise princess's pious admonitions: nor can the good Pantagruel be any other than Anthony de Bourbon, whom we have already named.

To this proof I add another, which admits of no reply: it is, that the language, which Pantagruel owns to be that of Utopia and his country, is the same, that is spoken in the provinces of Bearn and Gascony; the first of which was yet enjoyed by the king of Navarre. Panurge having spoke to him in that language; Methinks I understand him, said Pantagruel; for either it is the language of my country of Utopia, or it sounds very much like it (7). Now those, who are acquainted with the different dialects of the French tongue, need but read to find, that Panurge had spoke in that of Gascony. Agonou dont ouffys vous desdaignez algarou, &c.

Besides, Gargantua, who is king of Utopia, is said to be born in a state near the Bibarois, by which the author perhaps does not only allude to bibere (drinking) but to Bigorre, a province which was still possess'd by the king of Navarre, or at least to the Vivarez, which may be reckoned among the provinces that are not far distant from that of Foix, which also belonged to that king; his mother being Catherine de Foix. That in which Gargantua was born, is Beusse; which though it also alludes to drinking, yet by the transmutation of B into V (generally

made by those nations as well as by many others) seems to be the ancient name of Albret, viz. Valates. I might add, that Grangousier is described as one that was well furnished with hams of Bayonne, sausages of Bigorre and Rouargue, &c. (8) but none of Bolonia; for he feared the Lombard boccone (or poisoned bit, the pope being indeed his enemy.) We are told, that he could not endure the Spaniards, and mention is made also by Grangousier (9), of the wine that grows, not, says he, in Britany, but in this good country of Verron, which seems to be Bearn (10). I might instance more of this; but as I know how little we ought to rely upon likeness of names to find out places and colonies, I will only insist upon the word Utopia, which is the name of Grangousier's kingdom, and by which the author means Navarre, of which Gargantua was properly only titular king, the best part of that kingdom, with Pampeluna, its capital city, being in the king of Spain's hands: to that state was, as it were, no more on earth as to any benefit he enjoyed by it; and 'tis what the word Utopia, from υ and $\tau\omicron\pi\omicron\varsigma$, signifies, viz. what is not found, or, a place not to be found. We have therefore here four actors in the Pantagruelian farce, three kings of Navarre, and the bishop of Valence, bred up and raised in that house: we might add two Personæ mutæ; Catherine de Foix queen of Navarre, marry'd to John d'Albret, and she therefore should be Gargamelle; as Margaret de Valois, marry'd to his son Henry king of Navarre, should be Badebec.

Picrochole is doubtless the king of Spain, who

(8) Book i. Chap. 3.

(9) Book i. Chap. 8.

(10) Book i. Chap. 13.

depriv'd John d'Albret of that part of Navarre, which is on the side of the Pyrenean mountains that is next to Spain. This appears by the name of Picrochole, and by the universal monarchy, of which he thought himself secure.

The word Picrochole is made up of two, πικρός bitter, and χολή choler, bile or gall, to denote the temper of that king, who was nothing but bitterness and gall. This doubly fits Charles V, first with relation to Francis I, against whom he conceived an immortal hatred; and to Henry d'Albret, whose kingdom he possess'd, and whom he lull'd with the hopes of a restitution which he never design'd; which was one of the chief causes of the war that was kindled between that king and the emperor Charles V, which lasted during both their reigns. Besides, Charles V was troubled from time to time with an overflowing of bile; so that finding himself decaying, and not likely to live much longer, after he had rais'd the siege of Mets, as he had done that of Marseilles before, being commonly as unfortunate as his generals were successful, he shut himself up in a monastery, where that distemper was the chief cause of his death. The hope of universal monarchy, with which that emperor flatter'd himself, was a chimæra that possess'd his mind 'till he resign'd his crown, and which he seem'd to have assign'd with it to Philip the II, his son and successor.

This frenzy, which in his thirst of empire possess'd him wholly, is very pleasantly ridiculed by Rabelais. (11) The duke of Small-Trash, the earl of Swast-Buckler, and captain Durtail, make Picrochole (in Rodomontado) conquer all the nations in the universe. I suppose that our satirist means by

(11) Book i. Chap. 33.

these

these three some grandees of Spain; for, their king Picrochole bids them be covered. After many imaginary victories, they speak of erecting two pillars to perpetuate his memory, at the streights of Gibraltar; by which he ridicules Charles V's devise, which was two pillars, with plus ultra for the motto: then they make him go to Tunis and Algier (which Charles V. did) march to Rome and cause the pope to die with fear, whereat Picrochole is pleased, because he will not then kiss his pantoufle, and longs to be at Loretto. Accordingly we know that in 1527 his army had taken Rome by storm, plunder'd it and its churches, ravish'd the nuns if any would be ravish'd, and having almost starved the pope, at last took him prisoner; which actions of a catholick king's army, Sandoval, a Spanish author, only terms *opera non santa*. Then Picrochole, fancying himself master already of so many nations, most royally gratifies those who so easily made him conquer them; to this he gives Caramania, Suria to that, and Palestine to the third; 'till at last a wise old officer speaks to him much as Cyneas did to Pyrrhus, and with as little success as that philosopher.

As it was not our author's design to give us a regular history of all that happen'd in his time, he did not tie himself up to chronology, and sometimes joined events which have but little relation to each other. Many times also the characters are double, as perhaps is that of Picrochole. In the *Menagiana* lately published, which is a collection of sayings, repartees and observations by the learned Menage, every one of them attested by men of learning and credit, we are told that messieurs de Sainte Marthe assur'd him, that the Picrochole of Rabelais was their grandfather, who was a physician at Frontevraut. These m. de St. Marthe are the worthy sons of the famous Samarthanus, who gave so high a

character of Rabelais among the most celebrated men of France, and who themselves have honour'd his letters with large notes, and shew'd all the marks of the greatest respect for his memory; so that I am apt to believe that they would not fix such a character on their grandfather, had there not been some grounds for it. Much less would they have said this to monsieur Menage, who doubtless understood Rabelais very well, since I find by the catalogue of his works in manuscript, that he has written a book of observations on Rabelais, which I wish were printed: for they doubtless must be very curious: no less ought to be expected from that learned author of the *origines de la langue Francoise*, and of the *origini della lingua Italiana*, as also of the curious observations on the *Aminta* of Tasso; not to speak of his *Diogenes Laertius*, and many others. As he was most skill'd in etymologies, and a man of the greatest reading and memory in France, he had doubtless made too many discoveries in our author, to have believed what messieurs Sainte Marthe said to him, were there not some grounds for it. We may then suppose that Rabelais had the wit so to describe pleasant incidents that passed amongst men of learning, or his neighbours in or near Chinon, as that, at the same time, some great action in church or state should be represented or satiriz'd; just as monsieur de Benferade, in his verses for the solemn masks at the French court, has made his king, representing Jupiter, say what equally might be said of that heathen God, or of that monarch.

Thus the *Astrea* of the lord d'Urfé, which has charm'd all the ingenious of both sexes, and is still the admiration of the most knowing, merely as a romance, has been discover'd long ago by some few, to have throughout it a foundation of truth. But as it only contains the private amours of some persons of the first quality of that kingdom, and even those

those of its noble author, he had so disguised the truths which he describes, that few had the double pleasure of seeing them reconciled to the outward fictions; 'till among the works of the greatest orator of his time, the late monsieur Patru (12) of the French academy, they had a key to a part of that incomparable pastoral, which he says he had from its author: and none that have known Patru, or read his works or Boileau's, will have any reason to doubt of what he says. He tells us that the author of *Astrea*, to make his truths more agreeable, has interwove them with mere fictions, which yet are generally only the veils that hide some truths, which might otherwise not so properly appear in such a work: sometimes he give us as a part of the chief intrigues of a person, such actions as that person transacted at another time, or on another occasion; and on the other hand, he sometimes divides one history, so that under different names still he means but one person; thus *Diana* and *Astrea*, *Celadon* and *Silvander* are the same.

We ought not to forget that Barclay in his *Argenis*, which is the history of France, in Henry the IV's time, does the same; *Polyarchus* and *Archombrotus* being but one.

As in *Astrea* when two lovers marry, the author only means, that they love each other; so when in ours, Panurge desires to marry, and consults about it, we may suppose him already married, and afraid of being prosecuted about it.

And if our author has changed the places and order of times, and set before what should go after, and that last which should have been first, 'tis no more than what the judicious Patru allows to him, as a thing, says he, that is always used in all those sorts of works; and thus he makes that last but six

(12) *Oeuvres de Patru* V. 2. 1692.

months, which held out fifteen years; and with him, Chartres in France and Malta are but one.

Rabelais, who had more reason to write mystically than any, may then be allowed equal freedom in his allegories; and without fixing only the character of Picrochôle on Charles V, we may believe that it refers as well to his predecessor, Ferdinand king of Arragon and of Castile, by queen Isabella his wife, that depriv'd John d'Albret of his kingdom of Navarre; for that Spaniard was as bitter an enemy, as cunning, and at least as fatal to the house of Navarre, as his successor.

John d'Albret was an open-hearted, magnificent, generous prince; but easy, and relying wholly on his ministers; being given to his pleasures, which often consisted in going privately to eat and drink with his subjects, and inviting himself to their houses: however, he loved books, and was a great lover of heraldry, nicely observing the pedigrees, coats and badges of honour of families; which perhaps makes Rabelais open his scene with referring us to the great Pantagruelian chronicle (by which he begins his second book) for the knowledge of that genealogy and antiquity of race, by which Gargantua is descended to us, how the giants were born in this world, and how from them by a direct line issued Gargantua: then he bids us not take it ill, if he for the present passes it by, though the subject be such, that the oftener it were remembered, the more it will please your worships; by which he exposes that prince's and some gentlemen's continual application to a vain search, into the dark and fabulous times for pedigrees, as Rabelais says, from the giants; for many would be derived from something greater than man. Then he makes his kings giants, because they are so in power; and sometimes what serves the whole court and attendants, is by him applied wholly to the king,

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king, as eating, cloathing, strength. And then by that he ridicules the romances of those days, where giants are always brought in, as well as magicians, witches, single men routing whole armies, and a thousand other such fabulous stories. He has also ridiculed the variety of doubtful, though ancient originals, in the odd discovery of the manuscript; and in the 9. chap. the distinction of colours and liveries, which took up that prince's time, due to higher employments, as worthily as the rest of heraldry. There he tells us, that Gargantua's colours or liveries were white and blue, by which his father would give to understand, that his son was to him a heavenly joy. Thence, with as much fancy as judgment, he takes an opportunity to laugh at the lame and punning devices or impreses of those days, in which however, Paulus Jovius had already given rules to make better; yet after all, I believe that by Gargantua's colours, Rabelais also alludes to king Henry d'Albret, and Margaret his queen, who were sincerely for a reformation; so the white may signify innocence, candour and sincerity, and the blue, piety or heavenly love. Perhaps also as (13) Godefroy d'Estifac, bishop of Millezais, in his coat, gave pale argent and azur of six pieces, he had a mind to celebrate the colours of his patron.

The account of Gargantua's youthful age, ch. 11. agrees very well with that which historians give us of the way of bringing up Henry IV. of France by his grandfather Henry d'Albret, who is the same with Gargantua; (14) that great monarch was in his tender age inur'd by that old prince to all sorts of hardships; for he caused him to be kept in the country, where he order'd they should let him run

(13) Epist. de Rabelais.

(14) Mezeray. Hardouin de Prefix. hist. Henry IV.

among the poor country boys, which the young prince did, sometimes without shoes or hat, being fed with the coarsest fare: so that having by those means contracted a good habit of body, he was afterwards so hardened to fatigues, so vigilant and active, and so easily pleased with the most homely diet, that it did not a little contribute to the advantage which he had over the league, whose chief the duke de Mayenne was of a disposition altogether different. Now, 'tis very probable that Henry d'Albret was himself brought up much after the manner which he chose for his grandson; for we read that he was not only an ingenious and understanding prince, generous and liberal even to magnificence, but also very warlike and hardy.

The education of Gargantua, by the sophisters, is a satyr on those men, (15) and the tedious methods of the schools, shewing the little improvement that was made in Henry d'Albret's studies, as long as he was under popish governors, and the ill life that the young gentlemen of the Roman church led; as on the contrary, the benefit of having good tutors, and the difference between the Romans and the Protestants (16), carefully and piously educated at the dawn of the reformation: for there is no doubt, that though Henry d'Albret did not dare to profess it, the people in Navarre being all papists, and there being obstacles enough to the recovery of that kingdom, lost by his father, without raising more; yet he heartily hated the popish principles, and the king of Arragon and Castile, who merely on the pretence of John d'Albret's alliance with Lewis XII. at the time of his excommunication, had seized his country, and held it by the pope's gift; so we find that the reformers no sooner preach'd against bulls

(15) Book i. Chap. 21.

(16) Book i. Chap. 33.

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and indulgences, the taking away the cup in the eucharist and transubstantiation, but that Margaret, the wife of king Henry d' Albret, and sister to Francis I, owned herself to be one of the new opinion, and as powerfully defended its professors as she could. Any one may see by the two chapters of Gargantua's education by Ponocrates, that the author treats of a protestant prince, and of Gargantua's being brought to a reformed state of life; for he says, that when Ponocrates knew Gargantua's vicious manner of living, he resolved to bring him up in a much different way, and requested a learned physician of that time, called master Theodorus, seriously to prehend how to bring him to a better course: he says, that the said physician purg'd him canonically, with Anticyrian hellebore, by which medicine he cleared all that foulness and perverse habit of his brain, and by this means Ponocrates made him forget all that he had learned under his ancient preceptors. Theodorus is a very proper name for a divine, signifying gift of God, from Θεῶν and δῶρον, and that great master of thought, father Malebranche, gives it to the divine who is one of the interlocutors in the admirable metaphysical dialogues, which he calls conversations chrestiennes; so that as Rabelais tells us, Theodorus was a physician for the mind, that is, one of the new preachers, and perhaps Berthaud, that of queen Margaret.

By the Anticyrian hellebore (17), with which he purg'd Gargantua's brain, may be meant powerful arguments drawn from reason and the scripture, opposed to the authority of the popish church. After this purge we find Gargantua awak'd at four in the morning, and while they were rubbing him,

(17) ἀντίκυπια, potestas, apud Suidam.

some chapter of the holy scripture aloud and clearly, with a pronounciation fit for the matter, read to him, and according to the purpose and argument of that lesson, oftentimes giving himself to worship, adore, pray, and send up his supplications to that good God, whose word did shew his majesty and marvellous judgment. That chapter and the next are admirable, as well as many more; nor can we ever have a more perfect idea of the education of a prince, than is that of his Gargantua; whom he represents all along as a man of great honour, sense, courage and piety; whereas under his other masters, in the chapters before, we find him idle, and playing at all sorts of games. Nothing can better demonstrate the great genius and prudence of our author, who could submit to get together so many odd names, of trifling things, to keep himself out of danger, and grace the counterpart, which is so judicious and so grave. He had told us first, that Gargantua under his former pedagogues, after a good breakfast went to church, a huge greasy breviary being carried before him in a great basket; that there he heard 26 or 30 masses; that this while came his matten-mumbler (chaplain) muffled about the chin (that is with his cowl) round as a hoop, and his breath pretty well antidoted with the vine-tree-syrop; that with him he mumbled all his kyriels, and as he went from the church, santring along through the cloysters, ridded more of St. Claude's pater-nosters, than sixteen hermits could have done. So that there we find him a papist, and in the following chapter, as I have said, a protestant.

Without doubt, the sophisters, under whom Gargantua (18) did not improve, were some noted men in his age; I have not yet discovered who they were.

As for Don Philip of Marais viceroy of Papeligosse (19), who advises Grangousier to put his son under another discipline, he may perhaps be Philip, son to the marechal of Navarre; the title of don being taken by the Navarrois, and Marais seems marechal.

Gargantua is sent with Ponocrates to Paris by his father, that they might know, says he, what was the study of the young men in France (20): this shews that Grangousier was not king of it, and that Gargantua was a stranger there.

Many, who take him to be Francis I, think that his huge great mare is madam d'Estampes, that king's mistress, and explain that mare's skirmishing with her tail, whereby she overthrew all the wood in the county of Beauce, by a gift, which, they say, he made her of some of its forests. They say also, that the king was desirous to buy her a necklace of pearls; and that partly on that account, he would have got some money of the citizens of Paris; but they being unwilling to comply with his demand, the king and his mistress threatened to sell the bells of our lady's church (the cathedral) to buy his lady a necklace: and that this has given occasion to say, that Gargantua designed to hang those bells at his mare's neck (21).

Though, as I have said, Gargantua be not Francis I, I might believe that Rabelais had a mind to make us merry with the recital of such an adventure, were it not certain that the said king had read his book, and would hardly have liked such a passage, had he been himself an actor there: but besides, history relates nothing of this nature of him; nor

(19) Book i. Chap. 15.

(20) Chap. 15, and 16.

(21) Book i. Chap. 17.

has the story of the bells the resemblance of truth.

As for the blow with the mare's tail, it might well belong to Henry d'Albret, who had not lived without a mistress. Had I been able to get some certain books, and had the bookseller not been impatient by reason of the term, I would have done my endeavour to unriddle that enigma: but having hardly a fortnight's time to make my observations, and finish the author's life and this preface, I must put off that enquiry till some other opportunity; and then what farther discoveries I may make, may be published with those on the fourth and fifth books, which contain Pantagruel's voyage to the holy bottle, as beautiful at least as these three.

I will however offer here a conjecture on that story of the bells. We find in the 17, 18 and 19th chapters of the first book, that master Janotus de Bragmardo, a sophister, is sent to Gargantua to recover the bells, and makes a wretched speech to him about it. I am sensible that 'twas partly his design to ridicule the universities, which at that time deserved no better in France. But in particular, I believe that he aimed at Cenalis, a doctor of Sorbonne, and afterwards bishop of Avranches; for I find that this prelate had wrote a treatise wonderfully pleasant (22), concerning the signs, whereby the true church may be distinguish'd from the false: in it he waves the preaching of the gospel, and administration of the sacraments, and pretends to prove that bells are the signs which essentially distinguish the church of Rome from the reformed, who at that time had none, but used to assemble privately at the letting off of a musket in the high street, which was a sign by which they knew that it was time to meet to perform divine service. Cenalis on this triumphs, as if he had

(22) Hist. de Jean Crespin.

gain'd his point, and runs on in a long antithesis, to prove that bells are the signs of the true church, and guns the mark of the bad: All bells, says he, sound, but all guns thunder; all bells have a melodious sound, all guns make a dreadful noise; bells open heaven, guns open hell; bells drive away clouds and thunder; guns raise clouds, and mock the thunder. He has a great deal more such stuff, to prove that the church of Rome is the true church, because forthwith, it has bells, which the other had not.

The taking away the bells of a place implies its conquest, and even towns that have artickled are obliged to redeem their bells: perhaps the taking away the great bells at Paris was the taking away the privileges of its university, or some other; for Paris may only be named for a blind. Thus the master beggar of the fryars of St. Anthony, coming for some hog's purtenance (St. Anthony's hog is always pictur'd with a bell at his neck) who to be heard afar off, and to make the bacon shake in the very chimnies, had a mind to filch and carry those bells away privily, but was hindred by their weight; that master beggar, I say, must be the head of some monks, perhaps of that order in the fauxbourg St. Antoine, who would have been substituted to those that had been deprived, and the petition of master Janotus is the pardon which the university begs, perhaps for some affront resented by the prince; for those, that escaped the flood, cry'd We are wash'd par ris, that is, for having laughed. Rabelais, en passant, there severely inveighs against the grumblers and factious spirits at Paris: which makes me think that whether the scene lies there or elsewhere, as in Gascoigny, some people of which country were Henry d'Albret's subjects, still this was a remarkable event. In the prologue to the fourth book, when Jupiter, busied about the affairs of mankind, cries, Here are the Gascons cursing, damning and renouncing, de-

manding the re-establishment of their bells; I suppose that more is meant than bells, or he would not have used the word re-establishment.

But 'tis time to speak of the great strife and debate raised betwixt the cake-bakers of Lerné, and those of Gargantua's country; whereupon were waged great wars (28). We may easily apply many things concerning these wars to those of Navarre, between the house of d'Albret, and king Ferdinand and Charles V. Thus les Truans, or, as this translation renders it, the inhabitants of Lerné, who, by the command of Picrochole their king, invaded and plundered Utopia, Gargantua's country, are the Spanisht soldiers, and Lerné is Spain. The word truand, in old French, signifies an idle, lazy fellow, which hits pretty well the Spaniards character; the author having made choice of that name of a place near Chinon, because it alludes to the lake Lerna, where Hercules destroyed the Lernaean Hydra, which did so much hurt in the country of Argos, that thence came the proverb *λέπρη κακῶν*, malorum Lerna. Thus Spain was a Lerna of ills to all Europe, while, like France now, it aspired to universal monarchy; but it was so more particularly to Navarre in July 1512, when king John d'Albret and queen Catherine de Foix, the lawful sovereign, were dispossest'd by Ferdinand king of Arragon, almost without any resistance. The said king John, desirous of peace, sent don Alphonso Carillo, constable of Navarre, in the quality of his ambassador to Ferdinand, to prevent the approaching mischief; but he was so ill received, says the history of Navarre (29), dedicated to king Henry IV; and printed with his privilege, that he was glad to return to his king with speed, and related to

(28) Book i. Chap. 25.

(29) Hist. de Navarre par C. Secretaire & Interpret. du Roy.

him

him that there was no hope left to persuade the king of Arragon to a peace, and that Lewis de Beaumont, earl of Lerins, who had forsaken Navarre, daily encouraged Ferdinand to attack that kingdom. So that this embassy resembles much that of Ulric Gallet to Picrochole, who swears by St. James, the saint of the Spaniards. In November 1512, Francis duke of Angoulême, afterwards king, was sent with king John d'Albret, by Lewis XII, to recover Navarre, having with him several of the great lords in France, and a great army, which possess'd itself of many places; but the rigour of the season oblig'd them to raise the siege of Pampeluna. And in 1521, another army, under the command of Andrew de Foix, lord of Asperault, enter'd Navarre, and wholly regain'd it (30); but it was lost again soon after by the imprudence of that general, and the avarice of St. Colombe, one of his chief officers.

Those, that will narrowly examine history, will find that many particulars of the wars, in the first book of Rabelais, may be reconciled to those of Navarre; but I believe that he means something more than a description of the fights among the soldiers, by the debate rais'd betwixt the cakesellers or souafiers of Lerne, and the shepherds of Gargantua. Those shepherds, or pastors, should be the Lutheran and Calvinist ministers, whom John and Henry d'Albret favoured, being the more dispos'd to adhere to the reviving gospel which they preach'd, by the provoking remembrance of the pope's and king of Spain's injurious usage; and for that reason, queen Margaret did not only profess the protestant religion, but after the death of Henry d'Albret, queen Jane their daughter, married to Anthony de Bourbon, was a zealous defender of it till she dy'd; and her son Henry, afterwards rais'd to the throne of France,

publickly own'd himself a protestant, till his impatient desire of being peaceably seated on it made him leave the better party to pacify the worse.

The cake-sellers of Lerné are the priests, and other ecclesiasticks of Spain; as also all the missificators of the church of Rome. Rabelais calls them cake-mongers, or fouassiers, by reason of the host, or sacramental wafer, which is made of dough, between a pair of irons, like the cakes or fouasses in Poitou, where Rabelais lived, and is said to be transubstantiated into Christ's body, when consecrated by the priest.

The subject of the debate, as Rabelais terms it, between those cake-sellers and the shepherds, is the first's refusal to supply the latter with cakes, to eat with the grapes which they watch'd: for, as Rabelais observes, 'tis a celestial food to eat for breakfast fresh cakes with grapes; by which he alludes to the way of receiving the communion among the protestants, who generally take that celestial food fasting, and always with the juice of the grape, that is, with wine, according to the evangelical institution. Now the cake-mongers, or popish priests, would not consent to give cakes, that is to say, bread, but would only give the accidents of the cakes, or, to speak in their own phrase, the accidents of the bread; and it is well known that this was the chief occasion of our separation from the church of Rome.

Upon the reasonable request of the shepherds, the cake-sellers, instead of granting it, presently fall to railing and reviling, adding, after a whole litany of comical though defamatory epithets, that coarse un-raung'd bread, or some of the great brown household loaf, was good enough for such shepherds, meaning that the gross notions of transubstantiation ought to satisfy the vulgar. The shepherds reply modestly enough, and say that the others used formerly to let them have cakes; by which must be understood the times

times that preceded the doctrine of transubstantiation. Then Marquet, one of the cake-merchants, treacherously invites Forgier to come to him for cakes; but instead of them, only gives him a swindling lash with his whip over-thwart the legs; whereupon he is rewarded by the other with a broken pate, and falls down from his mare, more like a dead than a living man, wholly unfit to strike another blow.

These two combatants are the controvertists of both parties: the papist immediately begins to rail and abuse his adversary: the Lutheran confounds him in his replies, and, for a blow with a whip treacherously given, very fairly disables his enemy.

This is the judgment that Rabelais, a man of wit and learning, impartially passes on both parties. If any would seek a greater mystery in that grand debate, as Rabelais calls it, which term I believe he would hardly have used for a real fight, let them imagine, that he there describes the conference at Reinburgh, where Melancthon, Bucer and Pistorius debated of religion against Eccius, Julius Pflug and John Gropper, and handled them much as Forgier did Marquet.

But this exploit of Forgier being inconsiderable, if compared to those of friar John des Entomeures, or of the funnels, as some corruptly call him, we should endeavour to discover who is that brave monk, that makes such rare work with those that took away the grapes of the vineyard. By the pretended key, which I think fit to give you after this, since it will hardly make up a page, we are told, that our friar John is the cardinal of Lorraine, brother to the duke of Guise; but that conjecture is certainly groundless: for though the princes of his house were generally very brave, yet that cardinal never affected to shew his courage in martial achievements, and was never seen to girt himself for war, or to fight
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for the cause which he most espous'd : besides, had he been to have fought, it would have been for Picrochole. It would be more reasonable to believe that friar John is Odet de Coligny cardinal de Chastillon, archbishop of Tholouse, bishop and earl of Beauvais, abbot of St. Benign, of Dijon, of Fleury, of Ferrieres and of Vaux de Cernay : for that prelate was a man of courage, no ways inferior to his younger brothers the admiral and the lord d'Andelot. (31) Besides, he was an enemy to Spain, and a friend to Navarre ; then he was a protestant, and helped his brothers, doing great service to those of his party, and was married to Elizabeth de Hauteville, dame de Thoré, a lady of great quality. Pope Pius IV, in a private consistory, deprived him for adhering to his brothers ; but he neither valued the pope nor his censures. He died in England in 1571, and lies interr'd in Canterbury cathedral, having been made a cardinal by Clement VII, at his and Francis I's interview at Marseilles in 1533. I own that what he did for the protestant cause was chiefly after the death of Rabelais, and that some have represented him as a man wholly given to his ease ; but Rabelais, whose best friend he was, knew his inclinations, even when he compos'd this work, which made him dedicate the fourth part of it to him : and 'tis chiefly to that brave cardinal that we are obliged for that book, and the last of this mysterious history (32) ; since without the king's protection, which he obtained for Rabelais, he had resolv'd to write no more, as I have already observ'd. And for his being addicted to his pleasures, that exactly answers the name of his abbey of Theleme, of which those that are mem-

(31) Vide Thuan. Samarthan, Ciacon. du Bouchet, d'Aubigné, lib. 4. Sponde in annal. hist. eccles. Beza. Petrameller.

(32) Lib. 4. Epist. dedicat.

bers do what they please, according to their only rule, do what thou wilt, and to the name of the abbey, *Salvum*, voluntas. Perhaps Rabelais had also a regard to *Salvum*, which often signifies a nuptial chamber, to shew that our valiant monk was married. Thus the description of the abbey shews us a model of a society free from all the ties of others; yet more honest by the innate virtues of its members: therefore its inscription excludes all monks and friars, inviting in all those that expound the holy gospel faithfully, though others murmur against them. Indeed I must confess, that he makes his friar swear very much; but this was to expose that vice, which, as well as many others, reigned among ecclesiastics in his age. Besides, the cardinal had been a soldier, and the men of that profession were doubtless not more reserved then than they are now. I will give an instance of it that falls naturally into this subject, and is the more proper, being of one who was also a cardinal, a bishop, a lord, an abbot, married, a soldier, a friend to the house of Navarre, engaged in its wars, and who perhaps may come in for his share of friar John. I speak this of Cæsar Borgia, the son of pope Alexander VI, who, having made his escape out of prison at Medina del Campo, came in 1506 to his brother in law John d'Albret, king of Navarre. Being bishop of Pampeluna its capital, he resign'd it, as well as his cardinal's cap and other benefices, to lead a military life; and after many engagements in other countries, was killed, being with king John at the siege of the castle of Viane, which held for Lewis de Beaumont earl of Lerins, constable of Navarre, who had rebelled against king John (33). That earl having thrown a convoy into the castle, Cæsar Borgia, who desired to fight him at the head of his men, cried, *Où est, où est ce com-*

(33) Hist. de Navarre.

terreau ? Je jure Dieu, qu'aujourd'huy je le feray mourir ou le prendray prisonnier : je ne cesseray jusques à ce qu'il soit entierement destruit, & ne pardonneray ny sauveray la vie à aucun des siens : tout passera par l'épée jusques aux chiens & aux chats. That is ; Where is, where is this petty earl ? By G--- I will this day kill or take him : I will not rest till I have wholly destroyed him : nor will I spare one creature that is his ; all, to the very dogs and cats, shall die by the sword. It cannot be supposed that Rabelais drew his friar John by this man, but 'tis not unlikely that he had a mind to bring him in, by giving some of his qualifications to his monk ; for there is no doubt that our author made his characters double as much as he could, as it were, flowing three, and perhaps five, in the place of one, for want of room : not altogether like an actor who plays three different parts in the same piece, nor like scaramouch, who acts various parts in the same cloaths ; but like that pantomime in Lucian, who represented several things at once, and was said to have five different souls in one body. Thus, if Picrochole, besides the characters of king Ferdinand of Arragon, and of Charles V, includes that of dr. de St. Marthe of Frontevraut, as his grandsons said to Menage, brother John may also be some monk of the abbey where Rabelais had lived.

I presume to say more, though, as all that I have said already, I humbly offer it as bare and uncertain conjectures : Why may we not suppose that our author has a mind to give us, after his manner, a sketch of the great Luther ? He was also a monk, and a jolly one too ; being, as Rabelais says, a clerk even to the teeth in matter of breviary. The vineyard, and consequently the wine which is saved, is the cup in the communion, which, through his means, when taken away by the popish priests, was, in spite of Charles the emperor, also king of Spain,
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and his soldiers, restored to the protestants in Germany. The prior, who calls friar John drunken fellow, for troubling the divine service, may be the pope and the superior clergy.

Then friar John throwing off his great monk's habit, and laying hold on the staff of the cross, is Luther's leaving his monastery, to rely on christian weapons, the merit of his redeemer. The victory obtained against those that disorderly ravag'd the vineyard and took away the grapes, is his baffling the arguments of his opposers; and their being out of order, means the ignorance of the papists. The little monkitos that proffer their help to friar John, and who, leaving their outer habits and coats upon the rails, made an end of those whom he had already crushed, are those monks and other of the clergy, much inferior to Luther, who followed his reformation, and wrote against those whom he had in a manner wholly confuted.

'Tis known, that at the council of Trent the Germans thirsted very much after the wine in the eucharist, and that they were as eager for the abolishing of the canons that enjoined celibacy to the clergy, as for the restitution of the cup to the laity. They used to have the words of our Saviour, *Bibite ex hoc omnes*, marked in golden characters in all their bibles, and made songs and lampoons on the robbers of the cup, as they called them. They had also a design to have cups in all their standards and ensigns of war, and the picture of the cup in all the churches of their communion; as the Hussites of Bohemia had done, which occasioned this distich by a poet of the Roman church :

*Tot pingit calices Bohemorum terra per urbes,
Ut credas Bacchi numina sola coli.*

Indeed, what is said of friar John, chap. 41, 42
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and 43, may induce us to believe, that the man who has the greatest share in the character of the monk did not absolutely cast off his frock; but far from it, we see that the friar kept it on to preserve himself from his enemies, and desired no other armour for back and breast; and after Gargantua's followers had armed him cap à pie against his will, his armour was the cause of an unlucky accident, which made him call for help, and swear that he was betrayed, while he remained hang'd by the ears on a tree. So he afterwards threw away his armour, and took to him the staff of the cross; holding himself invulnerable with his monkish habit. Accordingly when captain Drawforth is sent by Picrochole with 1600 horsemen, thoroughly sprinkled with holy water, and who, to be distinguished from their enemies, wore a stole instead of a scarf, (for so it should have been in the 43d chapter, and not star as it was there printed) we find that friar John having frightened them all away, Drawforth only excepted, that bold enemy, with his utmost strength, could not make his lance pierce our monk's frock, and was soon knocked down by him with the staff of the cross; and found out to be a priest by his stole.

This confirms what has been said, that all this war is chiefly a dispute of religion; and this part of it seems to relate to cardinal Chastillon, because he was secure within his ecclesiastical habit; the author sometimes, as I have said, joining several characters together. Thus the monk's discourse at table is not only applicable to that cardinal, but also to Montluc bishop of Valence, who makes his first appearance on our doctor's stage, in the second act, by the name of Papurge: for friar John being desired to pull off his frock; Let me alone with it, replies he, I'll drink the better while it is on. It makes all my body jocund. Did I lay it aside, I should

should lose my appetite. So many in those days, as well as in these, lov'd the benefice more than they hated the religion. Some will say that the request made then to friar John, was only that he should ease himself of his monastic frock while he was at table; but Rabelais would not have made his monk refuse such a request: he knew that some of the princes of the clergy had in his time, at the French court, and in the king's presence taken a greater liberty; for there had been a ball in Lewis the XII's reign, where two cardinals danc'd before him among the rest; and in another given him by Joanne Jacomo Trivulse, several princes and great lords had danc'd in friar's habit. The monk talks with a great deal of freedom at Gargantua's table, and swears that he kept open house at Paris for six months; then he talks of a friar that is become a hard student; then says, that for his part, he studies not at all, justifying himself for this conduct in false Latin; after this he abruptly starts a new matter, and lets his fancy run after hares, hawks and hounds, and thus he goes on by fallies, and admirably humours the way of talking of the young court abbots in France. Now probably the cardinal, who did not set up for a man of learning, being of great quality, allowed himself liberty accordingly, making hunting one of his recreations; and indeed what Gargantua says concerning friar John, in the next chapter (34), hits cardinal Chastillon's character exactly: there having taxed most monks with mumbling out great store of legends and psalms, which they understand not at all, and interlarding many pater-nosters, with ten times as many ave-maries, without thinking upon, or apprehending the meaning of what they say, which he calls mocking of God and not prayers; he says,

(34) Book i. Chap. 40.

that

That all true Christians in all places, and at all times, send up their prayers to God, and the spirit prayeth and intercedes for them, and God is gracious to them: Now such a one, adds he, is our friar John; he is no bigot, &c.

What Grangousier says to the French pilgrims, shews that he also was no bigot, and was not king of France; when speaking of some superstitious preachers, one of whom had called him heretic, he adds, I wonder that your king should suffer them in their sermons to publish such scandalous doctrine in his dominions. Then friar John says to the pilgrims, that while they thus are upon their pilgrimage, the monks will have a sling at their wives. After that, Grangousier bids them not be so ready to undertake those idle and unprofitable journeys, but go home and live as St. Paul directs them, and then God will guard them from evils, which they think to avoid by pilgrimages.

What has been observed puts it beyond all doubt, that our jesting author was indeed in earnest when he said, that he mystically treated of the most high sacraments, and dreadful secrets, in what concerns our religion. I know, that immediately after this he passes off with a banter what he had assur'd very seriously: but this was an admirable piece of prudence; and whoever will narrowly examine his writings, will find, that this virtue is inseparably joined with his wit, so that his enemies never could have any advantage over him.

But not to comment upon several other places in his first book, that the ingenious may have the pleasure of unriddling the rest of it themselves, I will only add, that this manner of ending it is a masterpiece surpassing the artfull evasion, which as I have now observed, is in its introduction.

It is an enigma, as indeed is the whole work: I could only have wished that it had been proper to have

have put it into a more modish dress (for then doubtless it would more generally have pleased.) But I suppose that the gentleman, who revised this translation, thought it not fit to give the graces of our modern enigmas to the translation of a prophetic riddle in the stile of Merlin. Gargantua piously fetches a very deep sigh, when he has heard it read, and says, that he perceives by it, that it is not now only that people called to the faith of the gospel are persecuted; but happy is the man that shall not be scandalized, but shall always continue to the end, in aiming at the mark, which God by his dear Son has set before us, &c. Upon this the monk asks him, what he thought was signified by the riddle? What? says Gargantua; the decrease and propagation of the divine truth. That is not my exposition, says the monk; it is the stile of the prophet Merlin; make as many grave allegories and tropes as you will, I can conceive no other meaning in it, but a description of a set at tennis in dark and obscure terms. By this riddle which he expounds, he cunningly seems to insinuate that all the rest of his book, which he has not explained, wholly consists of trifles; and what is most remarkable, is, that he illustrates the truths which he had concealed, by the very passages wherewith he pretends to make them pass for fables, and thus blinds with too much light those enemies of truth, who would not have failed to have burned him alive in that persecuting age, had he had less wit and prudence than they shewed ignorance and malice.

I need not enlarge much on the other books, by reason of the discoveries made in the first that relate to them. The first chapter of the second gives us Pantagruel's pedigree from the giants. It has been observed by a learned man some years ago, that the word giant, which the interpreters of the scripture have set in their versions, stands there for
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another that means no more than prince in the Hebrew: so perhaps our author was the more ready to make his princes giants, though, as I have said, his chief design was tacitly to censure, in this, John d'Albret, and such others as (like one in Britany, that took for his motto, *Antequam Abraham esset, sum*) were too proud of an uncertain empty name. His description of the original of giants, and the story of Hurtali's bestriding the ark, is to mock those in the talmud and other legends of the rabbins; for he tells us, that when this happened, the calends were found in the Greek almanacks, and all know that *ad Græcas Calendas* is as much as to say, never; for the Greeks never reckoned by calends. Yet, what he tells us of the earth's fertility in medlars, after it had been embrued with the blood of the just, may be allegorical: and those who, by feeding on that fair large delicious fruit, became monstrous, may be the converts of that age, who, by the popish world, were looked upon as monsters. The blood of martyrs, which was profusely spilt in that age, has always been thought prolific even to a proverb; and the word *messes* in French, and medlars in English, equally import meddling. Thus in French, *il se meste de nos affaires*, he meddles with our business: so the medlars may be those who busied themselves most about the reformation.

The great drought, at the birth of Pantagruel, is that almost universal cry of the laity, for the restitution of the cup in the sacrament, at the time that Anthony de Bourbon, duke of Vendosme, was married to the heiress of Navarre, which was in Octob. 1548, the council of Trent then sitting. For, thence we must date his birth, since by that match he afterwards gain'd the title of king, besides Bearn, Bigorre, Albret, and several other territories; and we are told, book iii. chap. 48. that Pantagruel,

at

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at the very first minute of his birth, was no less tall than the herb Pantagrueion (which unquestionably is hemp); and a little before that, 'tis said, that its height is commonly of five or six feet. The death of queen Margaret his mother in law, that soon followed, made our author say, that when Pantagrue was born, Gargantua was much perplexed, seeing his wife dead, at which he made many lamentations. Perhaps this also alludes to the birth of king Edward VI, which caused the death of his mother, queen Jane Seymour. King Henry VIII is said to have comforted himself, with saying, that he could get another wife, but was not sure to get another son: thus here we find Gargantua much grieved, and joyful by fits, like Talboy in the play; but at last comforting himself with the thoughts of his wife's happiness, and his own, in having a son; and saying, that he must now cast about how to get another wife, and will stay at home and rock his son.

In the sixth chapter, we find Pantagrue discoursing with a Limosin, who affected to speak in learned phrase. Rabelais had, in the foregoing chapter, satiriz'd many persons, and given a hint of some abuses in the universities of France: in this he mocks some of the writers of that age, who, to appear learned, wholly fill'd their works with Latin words, to which they gave a French inflection. But this pedantic jargon was more particularly affected by one Helisaine of Limoges, who, as Boileau says of Ronfard, en François parlant Grec & Latin (speaking Greek and Latin in French) thought to have refin'd his mother tongue: so Rabelais, to prevent the spreading of that contagion, has not only brought that Limosin author on his Pantagrueian stage, but wrote a letter in verse, all in that stile, in the name of the Limosin scholar, printed at the end of the Pantagrueian prognostication. Pasquier,
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who lived at that time, has made the like observation on that chapter, when in his second book of letters, p. 53. he says, ---- pour l'ornement de nostre langue, & nous aider mesmes du Grec & du Latin, non pour les escorcher ineptement, comme fit sur nostre jeune age, Helisaine, dont nostre gentil Rabelais s'est moqué fort à propos en la personne de l'escolier Limosin, qu'il introduit parlant à Pantagruel en un langage escorché Latin.

The 7th chapter, wherein he gives a catalogue of the books in St. Victor's library, is admirable, and would require a large comment; it being a satire against many writers and great affairs in that age, as well as against those who either make collections of bad books, or seek no others in libraries; but I have not leisure to read over a great number of books, that ought to be consulted for such a task.

The cause which was pleaded before Pantagruel by the lords Suck-fizle and Kifs-breech (35), seems to be a mock of the famous trial concerning two duchies, four counties, two vicounties, and many baronies and lordships, to which Loyse de Savoye, the mother of Francis I, laid claim. Charles de Bourbon, constable of France, was possessed of them; but because he had refused to marry her, she made use of some titles which she had to them, to perplex him; and though she could not, even with the king her son's favour, cast the constable, yet they were sequester'd into the king's hands, and the final determination put off. Pasquier in his recherches observes, that when William Poyet, afterwards chancellor, and Francis de Monthelon, afterwards lord-keeper, then the two most famous counsellors of the age, pleaded the cause; the first for plaintiff, the other for defendant: they armed themselves with a pedantic juris-prudence, borrowed from a parcel

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of Italian school-boys, which some call doctors at laws, true hatchers of law suits; (such was the rhetoric of that time) and as it is easy to stray in a thick wood, so, with a confused heap of various quotations, instead of explaining the cause, they perplexed it, and filled it with darkness. Upon this, by the united voice of the people, the name of the plaintiff was owned to contain the truth of the case; that is, Loyse de Savoye, Loy se des-avoye, the law goes astray; which is perhaps the happiest anagram that ever was, for 'tis made without changing the order of the letters, and only by dividing the words otherwise than they are in the name.

The 18, 19, and 20th chapters treat of a great scholar in England, who came to argue by signs with Pantagrue, and was overcome by Panurge. I do not well know on whom to fix the character of Thaumast, that scholar, whose name may not only signify an admirer, but an admirable person, or one of those school-men, who follow the doctrine of Thomas Aquinas, in opposition to that of Scotus: and I find as little reason to think, that any would have come to confer with Anthony de Bourbon of geomancy, philosophy, and the cabalistic art. Indeed Sir Thomas Moore went ambassador to Francis I; and Erasmus, who lived some time in England, also came to Paris; but I cannot think, that either may pass for the Thaumast of Rabelais. Perhaps he hath made him an Englishman, merely on purpose to disguise the story; and I would have had some thoughts of Henricus Cornelius Agrippa, who came to France and died there; but I shall prove, when I examine the third book, that he has brought him on the stage by the name of Her trippa. So 'tis not impossible but that he may have meant Hieronymus Cardan of Milan, who flourished in that age, and was another dark cabalistic author. The first has said, occult. philos. l. i. c. 6. that he knew

how to communicate his thoughts by the species of sight in a magical way, as Pythagoras was said to do, by writing any thing in the body of the moon, so as it should be legible to another at a vast distance; and he pretends to tell us the method of it in his book, *de vanitate scientiarum*. Cardan also has writ concerning private ways of imparting our thoughts, *de subtilit.* l. 17. and *de variet. rerum.* lib. 12. but these ways of signifying our thoughts by gestures, called by the learned bishop Wilkins *semaeology*, are almost of infinite variety, according as the several fancies of men shall impose significations upon such signs as are capable of sufficient difference. And the venerable Bede has made a book only of that, commonly stiled *arthrologia*, or *dactylologia*; which he calls lib. *de loquelâ per gestum digitorum*, sive *de indigitatione*: so that perhaps our author made his *Thauma* an Englishman, not to reflect on Bede, but because that learned father is the most ancient and famous author that has written a book on that subject.

I have read of a publick debate much like that of *Thauma* and *Panurge*, and as probable, said to have been held at Geneva. The aggressor lifted up his arm, and closed three of his fingers and his thumb, and pointed with the remaining finger at his opponent; who immediately pointed at him again with two. Then the other shewed him two fingers and one thumb; whereupon his antagonist shook his closed fist at him. Upon this the aggressor shewed him an apple; and the other looking into his pocket found a bit of bread, and in a scornful way let him see it; which made him that began the dispute yield himself vanquish'd. Now when the conqueror was desired to relate what their signs signified: He with whom I disputed, said he threatened first to put out one of my eyes, and I gave him to understand, that I would put out both his
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then he threatened to tear both mine, and take off my nose; upon which I shewed him my fist, to let him know, that I would knock him down: and as he perceived that I was angry, he offered me an apple to pacify me, as they do children; but I shewed him, that I scorn'd his present, and that I had bread, which was fitter for a man.

After all, Montluc, who is our Panurge, may have had some dispute about the signs of the true religion, or the two sacraments of the protestants, and the seven of the Romans, they being properly called signs; and such a thing not being recorded by historians, like many others that relate to this work, it may not be possible to discover it.

(36) The Dipfodes, that had besieged the city of the Amaurots, are the Flemings and other subjects of the emperor Charles V, that made inroads into Picardy, and the adjacent territories, of which Anthony of Bourbon was not only governor, but had considerable lordships in those parts. The Flemings have always been brisk toppers; and for this reason are called Dipfodes, from *διψᾶω*, sitio, *διψῶντες*, thirsty; and he calls Picardy and Artois, the land of the Amaurots, from the word *ἀμαυρός*, obscurus or evanidus; perhaps because they are in the North of France, or that part of them were in the hands of the enemy. Terouenne may well be called now *ἀμαυρά*, as that word is taken for being vanish'd and obliterated: for Charles V utterly destroyed it. Sandoval tells us, that the Spaniards took it by Escalada, that is, having scaled the walls, and that they flew over them like the swiftest and most towering birds; yet, as he says, that they went up with ladders, this must be reckoned a very odd way of flying.

(37) In 1543, which was some years before that fine city was ruin'd, Anthony de Bourbon duke of Vendosme, hearing that it was ill stored with provisions, assembled his army, and with Francis of Lorraine duke of Aumale, the duke of Guise's eldest son, the duke de Nevers, marshal du Bitz, and several other lords, marched to its relief with good success; having in spite of the enemy supplied the place with all manner of necessaries.

In the mean time, several of the lords and other officers in his camp used to skirmish; and once particularly, having long tried to draw the Flemings out, these at last engaged them: they were much more numerous, yet the French got the better, and cut off a great number of their enemies: this perhaps may be the victory which the gentlemen attendants of Pantagruel obtained over six hundred and threescore horsemen, chap. 25. and a trophy was raised, cap. 27. for a memorial of those gentlemen's victory.

The next exploit is that in the 29th chapter, where we find how Pantagruel discomfited the three hundred giants armed with free-stone, and Loupgarou their captain. The death of Loupgarou, in the presence of his giants, may relate to the taking of Liliers, a town between Bapaume and Aire: it molested very much the country that belonged to the French, and was seated near a marsh; yet notwithstanding the advantage of the season, and its resolute garrison, the duke of Vendosme having caused a large breach to be made, and being ready to storm the place, the besieged desired to capitulate, and after many parleys, surrendered the town on dishonourable terms.

By accident the ammunitions of the besiegers had taken fire, and even some of the carriages of the

(37) Mem. de Guil. du Bellay.

artil-

artillery were burn'd; which may perhaps have made our author say in the foregoing chapter, that Carpalim having set on fire the enemy's ammunition, the flame having reached the place where was their artillery, he was in great danger of being burn'd; or perhaps, this alludes to the duke of Vendosme's setting Liliers on fire, and destroying it quite, after he had taken it. For our author writes not like an historian, but like a poet, who ought not to be blam'd for anachronisms; nor have the best critics censur'd Virgil for that about Dido and Æneas, between the time of whose lives whole ages are reckoned by chronologists. However, 'tis certain, that the relief of Terouenne, and then the surrender of Liliers, were Anthony de Bourbon's two first exploits; the one soon after the other: then the three hundred giants arm'd with free-stone, which Pantagruel struck down like a mason, by breaking their stony armour, mowing them down with the dead body of Loupgarou, are a great number of castles about Liliers, Terouenne, Saint Omer, Aire and Bethune, which Anthony of Bourbon demolish'd immediately after he had taken Liliers, and then passed through Terouenne, which is the city of the Amaurots which he went to relieve; by whose inhabitants Pantagruel is so nobly received in the 31st. We may also suppose, that by king Anarchus, Rabelais means the plundering lawless boors that shelter'd themselves in those castles, who were afterwards reduc'd to sell herbs. This is, Anarchus's being reduc'd to cry green sauce in a canvas jacket.

The duke of Vendosme march'd next, without any resistance, through the upper Artois, took Bapaume in his way, which is doubtless the Almyrods, called so from *αλμυρώδης*, *salsuginosus* (38), or salted

people, who resolved to hold out against Pantagruel; yet only to have honourable conditions. It seems to me, that this is meant of the castle of that town, which held out against the duke only for terms; all the inhabitants of the town being retired into that small place, where there was but one well, whose water had been altogether exhausted in two days (to which, perhaps, relates the salt which Pantagruel put into the mouths of his enemies) and they were ready to submit to mercy, with halters at their necks (39): but the king, who had already sent many expresses to the duke, ordering him to march to join him with all speed, and neither to stop at Bapaume or any where else, sent him angrily fresh orders, wherein he charged him of his allegiance, to join him that day at Chasteau in Cambresis, on pain of incurring his displeasure. So the duke, to the great joy of the besieged, and his great sorrow, raised his camp, and came to the king. Neither does our author speak of the surrender of the Almyrods; but makes Pantagruel's forces be overtaken with a great shower of rain, and then tells us how Pantagruel covered a whole army with his tongue: for they began, says he, to shiver and tremble, to croud, press and thrust close to one another; which when he saw, he bid his captains tell them, that it was nothing; however, that they should put themselves into order, and he would cover them; and he drew out his tongue only half way, and covered them all. I find that the duke, before he took Liliers, and besieged the castle of Bapaume, sent to the king to desire him to send a month's pay to his forces, and then he could take some frontier towns, and even Bapaume; but the king sent him no money, and, on the contrary, ordered him to march on to meet him: but before he had that

(39) *Memoires de Guill. du Bellay. Liv. 10.*

answer,

answer, he had taken Liliers. So his soldiers, who wanted their pay and cloaths, being also vex'd for having, by the king's fault, missed taking the booty in the castle of Bapaume, were displeased; and in bad circumstances; but upon this the duke spoke to the king, and got them their arrears and cloaths: and this is what Rabelais calls covering an army with his tongue. As for what follows, it seems an imitation of Lucian's whale in his true history, as the news which Epistemon brings from hell, in the 30th chapter, is also a copy of that author; and what ours says he saw in Pantagruel's mouth, is only to blind the rest; which seems to me so plain, like most of the discoveries I here publish, that I wonder that none ever gave an account of any of them in the space of above one hundred and forty years.

The sickness of Pantagruel, chap. xxxiii, is his disgust upon this disappointment at Bapaume; or some real sickness that seiz'd him.

There the author concludes his second book, that was published some time after the first; which we may perceive by what he tells us of the monks, and their bigotted cullies, who had already try'd to find something in it that might render him obnoxious to the law; which caused him to be somewhat more reserved in matters of religion in that and the following, than he was afterwards in the fourth and fifth. Yet we find a prayer in the twenty ninth chapter, which shews that his Pantagruel, Anthony de Bourbon, was for the protestant religion, but did not openly profess it. Accordingly, historians grant that he was a Calvinist, even long before Rabelais died: and though for his interest (as he thought) he afterwards sided with the French court against the protestant party; yet after he had been mortally wounded at the siege of Roan (40), he complained of

(40) Beza Hist. Eccles.

being deceived; and ordered one of his servants, who was a protestant, to bring a minister to him: but the other not being able to do it in those persecuting times, he commanded him to pray by him after the manner of the reformed churches, which the other did to that unfortunate king's satisfaction; cardinal de Bourbon his brother being then present.

Panurge is the chief actor in the third act of our Pantagruelian play: we find him there much perplexed with uncertainties; his mind fluctuating between the desire of entering into a matrimonial engagement, and the fear of having occasion to repent it. To be eased of his doubt, he consults several persons, all famous for some particular skill in removing anxieties of mind; and there our learned and ingenious satirist displays his knowledge and his fancy to admiration, as has been observed by the learned Van Dale, in the passage which I have given you out of his book *de oraculis*, after the account of our author's life.

But before that, we find Pantagruel, in the first chapter, transporting a colony of Utopians into Dipsodie; for which Rabelais gives a very good reason, and proves himself a master at politics, as well as at other things. To explain that passage, we must know, that the duke of Vendosme garrison'd out of Picardy some of the places that had been taken in Artois, fixing also there some of his vassals and tenants, who were very numerous thereabouts; and as he was born among them, viz. at La Fere, in 1518, he had a particular love for them.

In the second chapter Panurge is made Laird of Salmygondin in Dipsodie, and wasteth his revenue before it comes in: I can apply this to nothing but the gift of some benefice to Montluc by the duke of Vendosme, or the queen of Navarre, afterwards his mother-in-law; which benefice not being sufficient to supply him in his extravagancies, something more

con-

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considerable was bestowed on him ; which, having set him at ease, gave him occasion to reflect on his former ill conduct, and grow more thrifty : so that afterwards he entertained some thoughts of marriage, and probably was married when Rabelais wrote.

Among those whom Panurge consults, the Sybil of Panzouft is the first whose right name is difficult to be discovered. The pretended key in the French makes her a court lady ; but its author seems never to have read Rabelais, or at least not to have understood him, if we may judge of it by the names, which he, in spite of reason, has set against some of those in our author. Among four or five short explanations of as many passages in Rabelais, also printed in the French, one of them tells us, that by the Sybil of Panzouft, our author means a gentlewoman of that place, near Chinon, who died very old, and always lived single, though importuned by her friends to marry when she was young. But Rabelais having, in this book, very artfully made his Panurge consult men of different professions, famous in his time, to be eased of his doubt, I do not believe that he would have begun by a woman altogether unknown to the learned world : yet not, but that he may have made choice of the name of Panzouft to double the character, if he knew that such an antiquated she-thing liv'd there. I have endeavoured to discover who might be that Sybil, but dare not positively fix that character on any. St. Theresa, a Spanish nun, who liv'd in that age, might come in for a share ; she has writ several books, and was already famous when Rabelais liv'd ; she had very odd notions, and discovered perhaps as much madness as sanctity. I find another noted crack'd-brain bigot, who was old at that time, and liv'd at Venice : 'tis one whom several great men have mentioned by the name of virgo Veneta.

William Postel, among the rest, a very learne jesuit, and very famous in that age for philosophy, calls her mother Joan, and had such a veneration for her, that he thought the reparation of the female sex not yet perfected, and that such a glorious work was reserved for her: but Florimond de Raymond excuses him in this, and says, that he only designed to praise her for the great services which she had done him in his travels. There is another, for whom I would certainly believe the Sybil's character made, were I sure that our author and she were contemporaries: her name is Magdelen de la Croix; she was a nun, and had so well gained the reputation of being a saint, that she was consulted as a Sybil by the greatest kings and princes in Europe; but at last she proved a forcerefs, and was burn'd. If I am not mistaken, doctor Henry More has made mention of her, and I have read her history among several others in a book called *histoires tragiques*. But as I am forc'd to quote those books by memory, like many others, which I cannot conveniently procure, I must refer the reader to them for further satisfaction.

In the one and twentieth chapter Panurge consulteth with Raminagrobis, an old French poet, who was almost upon the very last moment of his life. This poet was William Cretin, treasurer of the king's chapel, who had lived under Charles VIII, Lewis XII, and Francis I, as may be seen by his works. Never was man more celebrated by the writers of his age. John le Maire dedicated to him his three books of the illustrations of France, and speaks of him as of the man to whom he owed all things. Geoffrey Torè, in his *champ fleury*, says, that Cretin in his chronicles of France had out-done Homer and Virgil. And even Marot inscrib'd to him his epigrams. Here are the four first verses of Marot to him:

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L' homme sotart et non sçavant,
Comme un rotisseur qui lave oye,
La faute d'autrui nonce avant
Qu'il la cognoisse, ou qu'il la voye, &c.

All their beauty (if they can be said to have any) consists in their rich, or rather punning rhimes; and truly that epigram is unworthy of Marot: 'tis probable, that as Cretin was then old, he was respected by the young fry, who yet outliv'd their error; for never did man sooner lose, after his death, the fame which he had gained during his life: and the reason which caused Marot to write to him, in such equivocal rhimes, was, doubtless, because Cretin affected much that way of writing. Here are four of Cretin's lines, which in his book are follow'd by 122 more such:

Par ces vins verds Atropos a trop os
Des corps humains ruez envers en vers,
Dont un quidam aspre aux pots à propos
A fort blasmé ses teurs pervers par vers, &c.

I never saw more rhyme with so little sense. For this reason Rabelais, who (as Pasquier says) had more judgment and learning than all those that wrote French in his time, has exposed that rhiming old man: and to leave us no room to doubt of it, the Rondeau, which Raminagrobis gives to Panurge upon his resolution as to his marriage, Prenez la, ne la prenez pas, &c. that is, Take or not take her, off or on, &c. is taken out of Cretin, who had address'd it to William de Refuge, who had ask'd his advice, being in the same perplexity. However Rabelais makes him die like a good protestant, and afterwards turns off cunningly what the other had said against the popish clergy, who would not let him die in peace;

peace; and to shew more plainly that this is said of Cretin, Rabelais says, at the beginning of the four and twentieth chapter, *laissant là Villaumere*, that is, having left Villaumere, which relates to William, that poet's name.

I ought not to omit a remark printed in the last Dutch edition of this book, concerning what Panurge says of Cretin: He is, by the virtue of an ox, an arrant heretick; a thorough-pac'd rivetted heretick. I say, a rooted combustible heretick; one as fit to burn, as the little wooden clock at Rochelle; his soul goeth to thirty thousand cart-full of devils. Rabelais there reflects on the sentence of death passed on one of the first that owned himself a protestant at Rochelle. He was a watch-maker, and had made a clock all of wood, which was esteemed an admirable piece; but because it was the work of one condemned for heresy, the judges ordered by the said sentence that the clock should be burned by the common hangman, and it was burned accordingly. We must also observe that the adjective *clavelé*, that is, full of nails or riveted, is brought in because that watch-maker, who was very famous for his zeal, was named *Clavelé*.

In the 24th chapter Panurge consults Epistemon, who perhaps may be William Ruffy, bishop of Oleron, one of queen Margaret's ministers, who had been sometime in prison for preaching the reformation, and was afterwards made bishop in the king of Navarre's territories, having without doubt dissembled, like many others. Thus his descent into hell, in the second book, may be his prison: I own, that he is with Pantagruel in the wars; but so is Panurge, and this is done to disguise the characters. I am the more apt to believe him a clergyman, because he understands Hebrew very well, which few among the laity do, and none else in our author, besides Panurge, who calls him his dear gossip;

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ship: then his name denotes him to be a thinking, considering man; and as he was Pantagruel's pedagogue, so probably Ruffy initiated or instructed the duke, in the doctrine of the new preachers.

Enguerrant, whom Rabelais taxes with making a tedious and impertinent digression about a Spaniard, is Enguerrant de Monstrelet, who wrote *la chronique & annales de France*.

In the same chapter he speaks of the four Ogygian islands, near the haven of Sammalo; by this he seems to mean Jersey, Guernsey, Sark, and Alderney. As queen Margaret lived a while, and died in Britany, our actors may be thought sometimes to stroll thither. Calypso was said to live at the island of Ogygia: Lucian amongst the rest places her there, and Plutarch mentions it in the book of the face that appears in the circle of the moon.

Her Trippa, is undoubtedly Henricus Cornelius Agrippa burlesqued. Her is Henricus or Herricus, or perhaps alludes to Heer, because he was a German, and Agrippa is turned into Trippa, to play upon the word tripe. But for a farther proof, we need but look into Agrippa's book, *de occult. philosoph. lib. 1. cap. 7. de quatuor elementorum divinationibus*, and we shall find the very words used by Rabelais of pyromancy, aeromancy, hydromancy, &c. Besides, Agrippa came to Francis I, whom our author calls the great king, to distinguish him from that of Navarre.

Friar John des Entomeures, or, of the Funnels, as he is called in this translation, advises Panurge to marry; and whether by that brave monk we understand cardinal Chatillon, or Martin Luther, the character is kept, since both were married; neither was the latter wholly free from friar John's swearing faculty, if it be true that being once reproved about it, he replied, *Condonate mihi hoc qui fui monachus*.
En-

Entomeures has doubtless been mistaken for entonnoir, a funnel; but the true etymology, is from *ἐντομή*, *ἐντέμνειν* to cut and make incisions, which was our monk's delight, who is described as a mighty trencher-man.

In the following chapters, a theologian, physician, lawyer and philosopher are consulted.

Hippothadeus, the theologian, may perhaps be Philip Shwartzerd, alias Melancthon; for he speaks too much like a protestant to be the king's confessor, neither could Montluc be supposed to desire his advice.

Rondibilis, the physician, is doubtless Gulielmus Rondeletius. Thuanus remarks, in the thirty eighth book of his history, that Will. Rondelet of Montpellier died 1566, and that though he was a learned physician, Rabelais had satiriz'd him: he adds, that indeed the works of Rondelet do not answer the expectation which the world had of him, nor the reputation which he had gained; and his treatise of fishes, which is the best that bears his name, was chiefly the work of Wil. Pelissier, bishop of Montpelier, who was cast into prison for being a protestant. However, Rabelais makes him display much learning in his discourse to Panurge.

I am not so certain of the man whom Trouillogan personates: he calls him an ephectic and pyrrhonian philosopher. I find that Petrus Ramus, or de la Ramée, afterwards massacred at Paris, had written a book against Aristotle, and we have also his logic; but as he is mentioned by Jupiter in the prologue to the fourth book, by the name of Rameau, where his dispute with Petrus Galandius, and his being named Peter are also mentioned, I am in doubt about it. Moliere has imitated the scene between Trouillogan and Panurge, in one of his plays; and Mr. de la Fontaine, the story of Hans Carvel,
and

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and that of the devil of pope-seague-land, in his inimitable contes and nouvelles.

There was a jack-pudding in France in that age, called Triboulet; but I believe that the fool, whom our author describes in the 38th chapter, is one more considerable, though less famous. I cannot guess why he has heaped up so many adjectives on that fool, unless it be to shew the excess of his folly, and to mock some of the authors of that age, who often bestow'd a large train of such unnecessary attendants, on a single noun substantive.

Marotte is a word very much used by the French, signifying a fool's bauble or club, and the word fou, given by Rabelais to Triboulet, implies a mad, crack-brain'd, or inconsiderate man, and also a jester; the word idiot being more used in French, for what we properly call a fool. Now Clement Marot, the best poet in the reign of Francis I, whose valet-de chambre he was stiled, was a notable jester, and is said to have played many merry tricks that relished somewhat of extravagance. Besides, many among the vulgar, mistaking the enthusiasm of poets for madness, have but a small opinion of the wisdom of most of them. But these considerations do not seem to me strong enough to make me believe that Rabelais would have passed so severe a censure on that poet, who was then but lately dead, an exile for his religion, and had made honourable mention of him in his works, they being undoubtedly intimate friends.

Judge Bridlegoose, who decided causes by the chance of dice, and was arraigned for prevarication at the bar of the parliament of Mirelingois, resembles much a judge of Montmartre, who they say could neither write nor read, yet had been a judge many years; and being once called into question in a superior court, owned his ignorance as to the point of writing

writing and reading, but affirm'd that he knew the law; and desiring that the cause, of which an appeal had been made from his jurisdiction, might be examined, he was found to have done justice, and his sentence and authority were confirmed. Rabelais takes notice of such a story, as is that of his Bridlegoose, vulgarly reported of the provost of Montlehery: but though he may allude to it, and to that of the bailiff of Montmartre, which perhaps may be the same, I believe that his Bridlegoose is a man of greater consequence. Considering the strong intercession made for him by Pantagruel, and the others whom he shews on this stage, he may be William Poyet, who by the favour of Loyse de Savoye, the king's mother, his client, had been made lord chancellor of France, and in 1545, being convicted of several abuses and prevarications, was deprived of his office.

I have said before, that the herb Pantagruelion is hemp. Rabelais makes Pantagruel load a great quantity of it on board his ships; and indeed it is one of the most useful things in the world, not only at sea, but also at land. The curious and pleasing description of that plant makes up the rest of this third book.

HAD not the following translation of the three first books of Rabelais been ready to be publish'd, before I was desired to give an account of them and of his life, I might have printed my observations at the end of each chapter, and have given a more exact commentary. However, I hope that I have said enough to shew, that what appears trivial and foolish in that work, is generally grave and of moment, when seriously examined. Yet as I dare not offer my conjectures as certainties, especially on a book which has been so universally read and admired, and never till now attempted to be explained, I humbly submit

submit all I have said to the judgment of the learned; to whom I will esteem myself much obliged, if they will be pleased either to let me know wherein I have erred, or communicate to me their remarks on this work, which may be printed with the two remaining books with their names if they please, and a thankful acknowledgment of the favour.

Having first done my endeavour to satisfy the reader concerning the meaning of that mysterious history, I hope to be now the more patiently suffered to give some account of the nature of the fable, the stile, and the design of it.

MANKIND is naturally addicted to the love of fables. Long before learning had been brought into Greece and Italy, the Egyptians, Persians, Arabians, and other eastern nations, to enhance the value of truths, which they did not think fit to be prostituted to the vulgar, hid them under the veils of allegories and apologues (41): they also used sometimes to lay aside the study and speculation of high mysteries, to divert themselves with framing stories which had nothing of truth in them, and no other design than most of our romances. Also in the decay of learning, which followed that of the Roman empire, for want of true history and solid knowledge, men fed their minds with gross fictions, such as are the legends of monks, and the old sorts of romances. Thus two opposite ways, barren ignorance and luxuriant learning, leading men often to the same end, that is the study of

(41) Quia sciunt inimicam esse naturæ opertam nudamque expositionem sui; quæ, sicut vulgaribus hominum sensibus intellectum sui vario rerum tegmine operimentoque subtraxit, ita à prudentibus arcana sua voluit per fabulosa tractari. Macrobius in Som. Scip. lib. I.

fables, their number is as great as their original is ancient.

Herodotus says, that the Greeks had from Egypt their mythologic theology. Homer brought from thence that inclination to fables, which made him invent many things about the original and employments of his gods; and Pythagoras and Plato learned also there to disguise their philosophy.

Thus our author calls his writings pythagorical symbols, in the prologue to his first book; and not without reason, since, as I have made it appear, the chief part of them is mysteriously writ. But what those ancient philosophers did thro' a reverence of nature, ours did thro' necessity; being forc'd to keep such a medium, as that he might be understood by all readers in most parts of his book, yet by few persons in others, and might secure himself from the attacks of his enemies by the ambiguity of his sense.

Lucian tells us, that fables were so much in vogue in Assyria and Arabia, that there were persons whose only profession it was to explain them to the people; and Erpenius assures that all the world together never produced so many poets as the latter. As for Persia, Strabo says that teachers there us'd to give to their disciples precepts of morality wrap'd up in fictions. The gymnosophists of India are said, by Diogenes Laertius, to have deliver'd their philosophy in enigmas. So that the learned Huetius thinks, that when Horace said, *fabulosus Hydaspes*, 'twas chiefly because its spring is in Persia, and its mouth in India, countries through which it flows, whose inhabitants were lovers of fables: and indeed it was from the Persians, as that prelate observes, that those of Miletum in Ionia learned first to frame those amorous fictions, which were afterwards famous through Greece and Italy, by the name of Milesian fables;

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fables ; which, with millions more of insignificant voluminous lies, are lost and forgotten, as well as their authors ; the name of the best of whom, called Aristides, hardly survives his writings. He liv'd doubtless before Marius and Sylla's wars ; for Sisen-na, a Roman historian, had latiniz'd his fables, which were very obscene, yet long the delight of the Romans. Photius, in his bibliothèque, has given an extract of a fabulous story composed by Antonius Diogenes, whom he thinks to have liv'd sometime after Alexander : it treats in prose of the loves of Dinias and Dercyllis, in imitation of Homer's *odysséis*, and relates many incredible adventures : its author also makes mention of one Antiphanes, who before had written in that nature, and who, perhaps, may be a comic poet, whom the geographer Stephanus says to have writ some such relations.

These are thought to have been the models of what Lucius, Lucian, Jamblicus, Achilles Tattius and Damascius have written in that kind ; not to speak of Heliodorus, bishop of Tricca, who, under Arcadius and Honorius, wrote the adventures of Theagenes and Chariclea, some passages of which have been copied by Guarini, and the author of *Astrea*.

Our Britons, about that time, have not been behind hand with other nations in writing such books. Theleisin, whom some place among the bards, because he made some prophecies in verse, liv'd about the middle of the sixth century, and, as well as Melkin, wrote fabulous histories in Welsh, of Britain, king Arthur, Merlin, and the knights of the round table. Those of Geoffrey of Monmouth have not much more the appearance of truth : and as much may be said of what Gildas, a Welsh monk, writ of king Arthur, Perceval and Lancelot.

The French (42), sometime after, had also their

(42) Huet orig. des Romans.

famous

famous romance of the heroic deeds of Charles the great and his paladins, said to be the work of Turpin, archbishop of Rheims; but it was written above two hundred years after him, and was followed by many more as false, which yet pleased the people of those times, more simple and ignorant yet than those who wrote them. Then none endeavouring to get good memoirs to write true history, and men finding matter more easily in their fancy, historians degenerated into romancers, and the Latin tongue fell into as much contempt as truth had done before. Then the troubadours (43), comicks and contours of Provence, who were the writers that practis'd what is still call'd in the southern parts of France, *le guay faber*, or the gay science, spread all over that kingdom their stories, and new sort of poetry of all kinds, composed in the Roman language, which was a mixture of the Gallic, Teutonick and Latin tongues; in which the latter was superior, so that, to distinguish it from that usually spoken thro' the other parts of the Gauls, it kept the name of Roman.

The Germans, as Tacitus relates, us'd to sing the heroic deeds of Hercules, when they went to fight. The ancient inhabitants of Denmark, Sweden, and Norway had fabulous stories, which they engrav'd in old Runic characters upon large stones, of which some are still to be seen. The most usual diversion at their feasts, was to sing in rhiming verse the brave deeds of their ancient giants. These stories us'd to draw tears from the eyes of the company, and after that, being well warm'd with good cheer, to their tears succeeded cries and howlings, till all at last fell in confusion under the table. The kings and princes of Denmark, Norway, and the neighbouring countries had always their *scaldri*: thus

(43) Jean de Nostredame, vies des poetes Provencaux.
were

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were call'd their poets, who us'd extempore to make verses in rhyme, embellish'd with fictions and allegories (44), upon all memorable events; and those were immediately learn'd, and sung by the people: even some of the Kings and queens of those countries were scaldri, as Olaus Wormius tells us.

The Indians, Japanese, and Chinese, have an infinite number of poets and fables, and the latter esteem almost rustic, any other way than that of apologues in their conversation.

Even the Turks, to fit themselves for love or war, have not only the Persian romances, but fables of their own devising, and will tell you that Roland was a Turk, whose sword they still preserve at Bursa with veneration, relating the particulars of his life, and the great things he did in the Levant.

The Americans are great lovers of fables, and near Canada, the most wild among them, after their feasts, generally desire the oldest, or the greatest wit of the company, to invent and relate to them some strange story. Beavers, foxes, racoons, and other animals, generally come in for a share in the fiction, and the hearers are very attentive to their adventures, the relation of which they never interrupt but by their applause, and thus days and nights are past with equal satisfaction to the speaker and the hearers. The people of Florida, Cuba and Peru, excite themselves to work, and to martial exploits, by songs and fabulous narrations of the great achievements of their predecessors. Whatever they relate of their origin is full of fictions; but in this, those of Peru far out-lie the rest, and have their poets, to whom they give a name that answers to that of inventors. Also those of Madagascar, have men who stroll from house to house to recite

(44) Appendix delitteratur â Runica.

their

their composures; and those of Guinea have their tellers of fables, like those of the northern parts of America.

Thus, as observes Huetius, from whom I have borrowed part of these historical observations on fables, no nation can well attribute to itself the original of them, since all equally have been addicted to invent some in the most antient times: there is only this difference, that what was the fruit of the ignorance of some nations, even in Europe, has been that of the politeness of the Persians, the Ionians, and the Greeks.

When Rabelais lived, all the foolish romances that had been made in the barbarous ages, that preceded his, were very much read; therefore, as he had a design to give a very great latitude to his satire, he thought he could not do better than to give it the form of those lying stories, the better to secure himself from danger, and at once shew their absurdities; also to cause his book to be the more read, having perceived that nothing pleased the people better than such writings; the wise and learned being delighted by the morality under the allegories, and the rest by their oddness. This was a good design, and it proved as effectual to make those who had any sense throw away those gross fables, stuffed with wretched tales of giants, magicians, and adventurous knights, as Miguel de Cervantes's *Don Quixot* proved in his country to root out knight-errantry.

Thus Lucian before him, in his story of the ass, enlarged afterwards by the philosopher Apuleius, had ridicul'd Lucius of Patras; and, to make it the more obvious, called that fable by the name of that mythologist, who had writ a book of strange metamorphoses, which he foolishly believed to be true. Rabelais seems also to have imitated Lucian's true history, called so by its author, by antiphrasis; though

though some have thought that he had joined it to the treatise in which he gives precepts to write history well, as an example of his rules: but he declares at the beginning of that incredible history, that his only design was to expose many poets, historians and philosophers, who, with impunity, related false things as truth, and used, upon unfaithful relations, to treat of foreign countries, as Ctesias and Iambulus had done.

But our history is not altogether an imitation of that of Lucian, though it participates of its nature. 'Tis dramatic also, as that Greek author says of some of his works; a mixture of dialogue and comedy; of serious matter and of the ridicule; of plays of all sorts, whether *trabeatæ*, *pretextatæ*, *palliata*, *togatæ*, *attellanæ*, *tabernariæ*, &c. 'Tis the *satyræ* of the Greek; the *archæa*, the *media*, and the *nova comœdia*: for sometimes great things are treated by our author, in a manner equal to their grandeur; at others they are brought down to the level of the *planipedia*: now and then little more than mirth is meant: often also particular persons are reflected on by name; at others they appear mask'd and disguised; and frequently, as in the new comedy of the Greeks, the characters are general. (45) 'Tis likewise *hilarotragœdia*; that sort of dramatic composures which Rhinthon of Taras, about the reign of the first Ptolemy, is said to have invented; which doubtless got him that name of *Φλύαξ* given him by Stephanus Byfantius, which some render jocator, but is thought by Hesychius to signify *scurra*. This Rhinthon's fables, of which Donatus (46) makes mention in his notes on Terence, and which Suidas says were thirty eight in number, still in being when Stephanus writ, were

(45) Suidas in *Πισθων*.

(46) Ad Prolog. *Adelph*.

imitated at Rome: and as that geographer says, that Rhinthon turn'd tragick things into ridicule, an Italian critic (47) thinks that the hilarotragedia, was only una tragedia contrafatta, è di grave ridotta al piacevole; è di tragedia, per dir così, fatta comedia; that is, a tragedy turn'd into a comedy or a farce. But the learned Spanheim (48) more properly thinks that Rhinthon had joined the comic mirth of the Greek satiric plays and interludes to the gravity of tragedy, which may by that have got the name of mixta.

Our Rabelais's work is also a satire of the kind of those which from Menippus were call'd Menippean by his imitator Varro, the most learned among the Romans; having given that name to that which he made, because, like that cynic philosopher, in it he had treated of grave matters in a merry joking style. That satire, or, as Tully calls it, that poema varium & elegans, was at once a mixture of prose and several sorts of verse; of Greek and of Latin; of philology and of philosophy. That orator (49) makes him give some account of its design and variety; and without doubt that work was far more estimable than the examples which he follow'd; if, as Diogenes Laertius says, those of Menippus were made merely to excite men to laugh, consisting chiefly of parodiæ, or verses out of famous authors, and generally Homer, Euripides, and such others, inverted, and tagg'd together sometimes like the Cento of Ausonius, and often in the nature of our mock songs. Yet since

(47) Ragion. della Academ. Aldean.

(48) Preface sur les Cæsars de Jul.

(49) Et tamen in illis veteribus nostris, quæ Menippum imitati, non interpretati, quadam hilaritate conspersimus, multa admista ex intimâ philosophiâ, multa dialecticè dicta. Academ. Quæst. L. I.

Strabo says, that by them he got the name of *σπουδογέλοιος*; or (50) joco-serius, we may believe that there was a morality in them; but that, as in our Rabelais, not being obvious, some thought them trifling; like many in our age, who find it much easier to judge and find fault than to understand.

I could wish that among the other sorts of writing, which, in some things, have been imitated by our author, I might not reckon Petronius Arbiter: yet I only say this as to his immodesty; for, otherwise, as that consul, under some amorous fictions, has concealed a close and ingenious satire on the vices that reign'd in Nero's court, and was as nice and good a judge of polite learning as of dissolute pleasures, without doubt he is to be follow'd and admir'd: and indeed his fable was esteem'd to be like the Greek satiric poems, which Plato says consisted of fictions whose hidden sense differ'd very much from the superficial signification of the words; since Macrobius, while he distinguishes fables, made barely to please, from those that at once divert and instruct, has placed that of Petronius among the latter.

Our author's works are also an imitation of Democritus and of Socrates, if we may compare writings with actions; for those two philosophers used to be still merry, and freely ridicul'd whatever was a fit subject of rallery: for this reason Quintilian says of the latter, *etiam vita universa ironiam habere videtur, qualis est vita Socratis*; and that great philosopher, who had deserved the name of the wisest of men, was called *scurra* by Zeno, as Tully renders it: yet Plato and Xenophon, his scholars, have not only transmitted to us some of his admirable expressions (51), but also imitated them; and we may apply

(50) Lib. 16.

(51) *Le Dictione Ludicra*.

to Rabelais what Vavassor said of that wise man,
constans ac perpetuus irrisor mortalium.

In this, his work somewhat differs from the greatest part of the satires of the Romans; for he seldom leaves his ridiculing for their angry railling. Their chief design is less to rally than excite either indignation or hatred, facit indignatio versum (52). Which caused an ancient grammarian to say, satyra dicitur carmen apud Romanos nunc quidem maledicum; thus calling (53) satire a railing or slandering poem: and Ovid, excusing himself for not having writ any, gives it the epithet of biting.

Non ego mordaci distinxi carmine quemquam:
Nec meus ullius crimina versus habet.

Accordingly the authors of the Roman satires generally kept the character of censors. Horace has given the gayest air of them all to his satires, and in that of Nasidienus, the description of the fight between Sarmentus and Messius, as also in some others, has affected a comic stile; he also tells us that satire ought to be sometimes treated gayly, and at others sullenly or gravely; et sermone opus est modò tristi, sæpe jocofo. Yet in other places he speaks of the sharpness of his satires, and owns that they were an ill-natur'd or malicious kind of writing:

Lib. 2. Sat. 1. ----- tristi lædere versu,
Pantolabum scurram, Nomentanumq; nepotem.

Then he takes notice of the complaint of some against him:

(52) Juven. Satyr. 1.
(53) Diomed. Lib. 5. Gram.

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----- Lividus & mordax videor tibi.

He also observes that 'tis not enough to make a hearer laugh :

Ergo non satis est risu diducere rictum
Auditoris. Sat. 10. Lib. 1.

Far from this, he saith it is a commendable thing to fill a man with shame, and, as he calls it, to bark at him if he deserves it :

Si quis opprobriis dignum latraverit.-----

This causes another satirist, speaking of Lucilius, whose imitator he was as well as Horace, to say,

Ense velut stricto, quoties Lucilius ardens
Infremuit, rubet auditor cui frigida mens est
Criminibus.-----Juvenal, Sat. 1.

The same in another place, reflecting on the deprav'd manners of his age, cries, difficile est satiram non scribere. By which he sufficiently shews what was the object and design of those sort of poems.

Now Rabelais chiefly pursues his subject by jesting and exposing, ridiculing and despising what he thinks deserves such an usage ; and 'tis but seldom that he makes use of railing, or sullen biting reproofs. Yet, as he has done it in some places, we may well say that his work hath something of the Roman satire.

In short, 'tis a mixture, or, if I may use the expression, an ollio of all the merry, serious, satirical and diverting ways of writing, that have hitherto been us'd. But still mirth is predominant in the composition, and, like a pleasing tartness, gives the

whole such a relish, that we ever feed on it with an eager appetite, and can never be cloy'd with it. 'Tis farce, as our laureat in his late curious preface, (54) concerning that way of writing, judiciously observes of some of Ben Johnson's; but such farce, as bequeaths that blessing (pronounc'd by Horace) on him that shall attempt the like.

----- fudet multum frustra; laboret

Aufus idem.

For, as 'tis there observ'd, the business of farce extends beyond nature and probability. But then there are so few improbabilities that will appear pleasant in the representation, that it will strain the best invention to find them out, and require the nicest judgment to manage them when they are conceiv'd. Extravagant and monstrous fancies are but sick dreams, that rather torment than divert the mind; but when extravagancy and improbability happen to please at all, they do it to purpose, because they strike our thought with greatest surprize.

Pasquier, the most judicious critic that France had in his time, was very apprehensive of this, and illustrates it with two examples that concern too much our author, and the point in question, not to be inserted here. 'Tis in one of his lettres to the poet Ronfard (55). Il n'y a celui de nous qui ne sçache combien le docte Rabelais en folastrant sagement sur son Gargantua & Pantagruel gagna de grace parmi le peuple. Il se trouva peu apres deux singes qui se persuaderent d'en pouvoir faire tout autant; l'un sous le nom de Leon l'Adulfy en ses propos rustiques; l'autre sans nom en son livre des sansfreluches. Mais autant y profita l'un que l'autre;

(54) Mr. Tate, preface to a duke or no duke.

(55) Lettr. de Pasquier, Liv. I.

s'étant

P R E F A C E.

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s'étant la mémoire de ces deux livres perdue.

That is, All know to what degree the learned Rabelais gain'd the esteem of the nation by his wise drolling on his Gargantua and Pantagruel. Soon after started up a couple of apes who conceived that they could do as much; viz. Leon l'Adulfe in his propos rustiques, and the anonymous author of fanfreluches. But as ill did the one succeed as the other; the memory of those two books being lost.

This work of Rabelais is doubtless an original, by imitating and joining in one so many others. To imitate it, is not only periculosa plenum opus alex, but almost an impossible task; nor is it easily to be defin'd. We see that it is historical, romantic, allegorical, comical, satirical; but as sometimes all these kinds of writing are united in one passage, at others they appear severally.

I might say that it is partly dramatic: for there appears in it a great deal of action: the dialogues, of which it is full, are as many lively scenes: Europe is the stage, and all mankind is the subject: the author with his witty drolling prologues comes in between every act, as the fileri and the satyri did in the Greek satiric plays. Or, if you had rather have it so, he supplies the place of the chorus in some of the old comedies: the five books answer exactly the five acts, and it might perhaps as easily be made appear by a d'Acier that he has manag'd his drama regularly, as by a Bossu that the father of epic poetry has observed a just conduct in his iliads.

It has the form of an history, or rather of romances, which it tacitly ridicules; I mean such of them as those ages produced which preceded the restoration of learning, that chiefly happened when our author lived; your Amadis de Gaule, Lancelot du Lac, Tristan, Kyrie Eleison of Montauban, &c. for then Kyrie Eleison and Parapomeneon were taken

for the names of saints; somewhat like the epitomizers of Gesner's *Bibliothèque*, who have ascribed *Amadis* to one *Acuerdo Olvido*, not knowing that these two words, which they found on the title-page of the French version of that book, were the translator's Spanish motto, that signifies remembrance, oblivion. Our author seems to have mimick'd those books, even in their titles, in their division into chapters, and in the odd accounts of their contents. I am much mistaken if in many places he has not also affected that stile; tho' in others he displays all the purity and elegance which the French tongue, which he has much improved, had at that time.

As for the mixture of odd, burlesque, barbarous, Latin, Greek and obsolete words, which is seen in his book, 'tis justifiable, as it serves to add to the diversion of the reader, pleased generally the more, the greater is the variety, principally in so odd a work.

About twenty years before it was composed, *Theophilus Folengi*, a monk, born at Mantua of a noble family, who is hardly known now otherwise than by the name of *Merlinus Coccaius*, had put out his *liber macaronicorum*, which is a poetical rhapsody made up of words of different languages, and treating of pleasant matters in a comical stile; the word *macarone* in Italian signifies a jolly clown, and *macaroni* a sort of cakes made with coarse meal, eggs and cheese, as *Thomassin* (56) observes. He published also another work, which he called *Il libro della gatta*, in the same stile, and another only macaronic in part, called *Chaos del tri per uno*.

A learned critic (57) has esteemed that sort of writing to be a third kind of burlesque. Nor was *Folengi* only followed by his country-men, as *Gau-*

(56) *Eleg.* p. 72.

(57) *Naudé jugement des pieces contre Mazarin.*

rinus Capella in his *macaronie de Rimini* against Cabri Ré de Gogue Magogue, in 1526, and Caesar Urfinus, who calls himself Stopinus, in his *capriccia macaronica* 1536; for the learned William Drummond, author of the history of Scotland, and of some divine poems, has left us an ingenious macaronic poem called *polemo-middinia*, printed at the theatre at Oxford, 1691.

Rabelais has imitated and improved some fine passages of that of Cœdaius, as well as his style; though Mr. Baillet, in his *jugement des scavans*, thinks that it would be an impossible task to preserve its beauties in a translation.

The Italians affect those mixt sort of languages in their burlesque poetry. They have one sort which they call *pedantesca*, from the name of the persons of whom it most treats and whom it imitates; Greek, Latin, and Italian making up the composition with an Italian termination. Some have celebrated the amours of grammarians and of others in that Italo-greco-latin tongue; and I have seen a book in prose in that idiom of idioms, intituled *Hipnerotomachia di Polifilo*; cioè, *combattimento di amore in sogno*; or: the fight of love in a dream.

Dante is full of Latin and Provenzale, of which he boasts, saying, *namque locutus sum in lingua trina*; and Petrarch, though more sparing of Latin, has many French and Provenzale words, even whole lines of the latter, *ponendovene anche de i versi interi*, says one of his country-men; and, besides a great number of books of burlesque poetry and prose, which they have in *Lingua Bergamesca*, *Bolognese*, *Paduana*, *Venetiana*, *Bresciana*, *Veronese*, *Genouese*, *Napolitana*, *Romana*, *Siciliaria*, *Sarda*, &c. they sometimes have mixed several of these dialects together.

This mixture of languages, and of odd and fantastick terms, has been censur'd by Vavassor, chiefly because he pretend: that the ancients never us'd it,

γραμματικοί, &c. Also in the Anthologia, Grammarians are call'd *Γειρολογαρχισταί*; and there is an epigram by an ancient poet, all in such burlesque against philosophers, which begins thus,

Ο Φρυγασπασίδαι, ρινεγκαλαπυζαγέμεραι,
Σακκογενεαίραφαι, καὶ Νολαδαρταρίδαι, &c.

A great number of long decomposites are found in Greek authors, and if the Latins have us'd them less, 'tis because their tongue was not so happy in linking words together, as Quintilian observes. Yet we have many in Plautus that are downright burlesque of the same kind, as *servitribades*, *serviticolæ*, *plagipatide*, *cluninstaridyfarchides*, &c.

What shall we think of the parodies, of which Aristophanes and Lucian are full, and which Julian has us'd in his *Cæsars*, as many more among the Greeks have done; those witticisms being a part of the salt, which they so much desir'd in all jocose and satirical compositions.

As for the puns, clenches, conundrums, quibbles, and all such other dregs or bastard sorts of wit, that here and there have crept in among the infinite number of our author's ingenious and just conceptions, I will not apologize in their behalf, otherwise than by shewing that Aristophanes and Plautus have srewed them more lavishly through their works, which are partly of the nature of this. Nor is it necessary to mention the great Tully, and many more among the ancients, that allowed themselves the freedom of using them; many of those dropp'd in conversation by that orator having been thought worthy to be made public. They were doubtless better lik'd in those times, than they are now; and we find them in as great a number in almost all the writers

of the last age, that pretended to wit; nor have rhetoricians refus'd to teach or use the figure antanaclasis. So though we may mislike the pun, we may admire the author, since these are but so many small spots, which, far from darkening him, illustrate the beauties by which they are plac'd.

None can mislike the great number of various images which he gives of the same things, or the long train of verbs, or substantives, which he often sets together. Indeed in another work they might be thought redundant: *ambitiosa ornamenta rescindenda sunt*; but here those terms, tho' they are often technical, and therefore instructing, are only used to cause mirth: and they become our author so well, that we seldom read them over without laughing.

Mirth being so desirable a thing, so beneficial to the body, and to the mind, and laughing one of the distinguishing characters of mankind, our author may be said not to have advantag'd the world a little in composing this merry treatise. He justifies himself in his dedication to cardinal Chastillon for his comical expressions, by representing the ease which many disconsolate and sick persons had received by them; and he says before his first book, *Le rire est le propre de l'homme*; or, as it has been english'd, Laughter is man's property alone. Even Cæsar had writ a whole book of merry and witty sayings; and Balsac, a great enemy to burlesque, has said, *que ce n'étoit pas peu meriter du genre humain, que de réjouir quelquefois Auguste*; that mankind was not a little obliged to the man who sometimes could make Augustus merry. That emperor, as Macrobius tells us, did not think it below him sometimes to write lampoons, and made one on Pollio, who knowing it, said, *At ego taceo, non est enim facile in eum conscribere qui potest proscribere.*

Horace

Horace, after he has said, that it is not enough to make a hearer laugh, adds, & est quædam hæc quoque virtus.

Nor has our author only aim'd at mirth; tho' he has partly made it subservient to his chief design. He knew that the learned and the ignorant, by different motives, delight in fables, and that the love of mirth being universal, the only way to cause his sentiments to be most known and followed, was to give them a merry dress. The council of Trent begun to sit 1545, and then our outhor began to write. The restoration of learning had made the most knowing among the clergy, and the laity, desire that primitive christianity might also be restor'd. Accordingly I find that when Rabelais (58) was at Rome in 1536, the cardinal of Trent, who was a German, came thither to press the pope to a council, and in our author's presence said to cardinal du Bellay, that the pope refused to grant a council, but that he would repent it; for the christian princes would take away what they had given to the church. The universal cry was for the restitution of the cup to the laity, and of marriage to the clergy; against indulgences, pardons, &c. This caused Rabelais to put out these Pythagorical symbols, as he calls them; that while some of the great ones privately, and the protestants publickly, were endeavouring a thorough reformation, he might insinuate a contempt of the church of Rome's fopperies chiefly in the clergy of France, and those that were at the council of Trent, as also in such of the laity as had wit enough to find out his meaning. And this is what he means, in the prologue to his 3d book, by the comical account which he gives of Diogenes, who seeing the inhabitants of Corinth all very busy in their preparations for the war, and himself not invited to help them,

(58) Lettres de Rabelais à l'evêque de Maillezais.

roll'd and tossed about his tub, that he might not be said to be idle. For says Rabelais, I held it not a little disgraceful to be only an idle spectator of so many valorous, eloquent, and warlike persons, who, in the view and sight of all Europe, act this notable interlude or tragicomedy. By the word, eloquent, we may easily judge that this notable interlude is the council then sitting. He knew that, in 1534, Calvin having dedicated his institutions to Francis the I, the bigots about him cunningly persuaded that king not to read that excellent work, nor its incomparable preface; tho' he was otherwise not very religious, having made a league with the Turks, and joined his fleet to that of Barbarossa; as also charg'd his children in 1535, on pain of incurring his curse, to revenge his wrongs on Charles the V, whom he used to call satan's eldest son (59). So, partly that his book might not have the same fate, he made it mysterious; and indeed that king had it read to him, in spite of those who told him it was heretical. But he was so embroil'd in wars, that perhaps he dar'd not favour the reform'd, for fear of being served by the pope like the king of Navarre. However, even his mother Loyse de Savoye, what devotion soever she shew'd to popish fopperies, seems to have had but little respect for them. For, in her journal, writ with her own hand, and kept still in the *chambre des comptes* at Paris, are found these words concerning St. Francis de Paule; *frere François de Paule fut par moi canonisé; à tout le moins j'en payay la taxe*: that is, friar Francis de Paule was sainted by me; at least I paid the fees for making him a saint. Yet our author wrote not so darkly but that the ingenious of that age could know his meaning; for the very antidoted conundrums, which are the 2d chapter of his first book, shew that

(59) *Memoires de Castelnau*, *lib. 1. c. 1.*

he treated of religion, as he had said in the prologue before it. The first stanza may perhaps be only designed to make the rest pass for a banter; but the seconds mentions the pope and Calvin plainly; the first, whose slipper 'tis more meritorious to kiss than to gain pardons; and the other, from the depth issued where they fish for roaches, (the lake at Geneva,) a chuff who said, Sirs, for God's sake let us forbear doing this; in the French, *qui dit, Messieurs pour dieu nous en gardons.* I have not the leisure to examine now the other stanza's, though I can explain some of them. But to shew that Rabelais was understood when he writ, we need but read the verses printed in the French before his second book: they are by Hugues Salel, a man of great wit and learning, who, as I have said, had translated Homer's *Iliads*. In them he encourages the author to write on, and tells him, that under a pleasing foundation he had so well describ'd useful matters, that, if he was not rewarded here below, he should be rewarded in heaven.

Gross superstition proceeds from ignorance; so next to the first he exposes the latter: but I need not come to particulars: I may say that he has satirised all sorts of vice, and consequently all sorts of men: we find them all promiscuously on his scene, as in Bays's grand dance in the rehearsal, kings, cardinals, ladies, aldermen, soldiers, &c.

He saw that vice was not to be conquer'd in a declamatory war, and that the angry railing lectures of some well-meaning men were seldom as effectual to make it give ground, as the gay yet pointed ralleries of those who seem unconcern'd; the latter convincing us effectually, while the others with their passionate invectives persuade us of nothing, but that they are too angry to direct others.

This gay way of moralizing has also nothing of the dry mortifying method of those philosophers, who,
striving

striving to demonstrate their principles by causes, and a long series of arguments, only rack the mind; but its art and delicacy is not perceived by every reader: consequently many people will not easily find out the inward beauties of the works of Rabelais; but he did not intend that every one should perceive them; tho' every one may be extremely diverted by the outward and obvious wit and humour. We may say of those hidden graces, what a learned man says of those in Horace's satires. (60) *Quæ cum animæ plebeïæ percurrunt, nec venustatem vident, nec necessitatem argumenti intelligunt. Eruditi, præter incredibilem leporem, ad principium quo nititur recurrunt.* The figure oxymorum, by which things at first appear foolish, tho' they are sharp and witty, is such a master-piece in rhetoric, as can be perceived by none but the skillful. Painting has its grotesque and bold touches, which seem irregular to the vulgar, only pleased with their odness; while masters, thro' the antic features and rough strokes, discover an exact proportion, a softness and a boldness together, which charm them to an unspeakable degree. So in artful jests and ironies, in that lusus animi and judicious extravagance, what seems mean and absurd is most in sight and strikes the vulgar; but better judgments under that coarse outside discover exquisite wit, just and sublime thoughts, vast learning, and the most profound reasonings of philosophy. Our author's first prologue has led me to this observation, by that which he makes concerning Socrates. Sorbiere (61), who was a man not much given to praise the living, and much less the dead, applies this to Rabelais, owning that his satire is the most learned and universal that ever was writ; and that it also so powerfully inclines our minds to mirth,

(60) Heinſius de ſatyra Horatiana.

(61) Sorberiana.

that almost all those whom he had known, that had been much conversant with it, had gain'd by its means a method of thinking agreeably on the most profound and melancholic matters. Thus it teaches us to bear adversities gallantly, and to make them our diversion rather than attack them directly, and with a concern which they are not worthy to cause. *Ridiculum acri plenus ac melius magnas plerumque secat res,* says Horace.

'Tis true, that those, whose temper inclines them to a stoical severity, will not have the same taste; and indeed, rallying seldom or never becomes them; but those, who would benefit themselves by the perusal of Rabelais, need not imitate his buffoonry; and it is enough if it inwardly move us, and spread there such seeds of joy as will produce, on all sorts of subjects, an infinite number of pleasant reflections. In those places that are most dangerous, a judicious reader will curb his thoughts and desires, considering that the way is slippery; and thus will easily be safe, with wise reflections moderating his affections. 'Tis even better to drink some too strong wines, tempering them with water, which makes them but the more pleasant, than to confine ourselves to flat and insipid liquors, which neither affect the palate, nor cheer us within. The Roman ladies us'd to view the wrestlers naked in the cirque, and one of them discreetly said, that a virtuous woman was not more scandaliz'd at their sight, than at that of a statue, of which great numbers were naked in all places.

Thus the sight of those females at Sparta who danc'd naked, being only covered with the publick honesty, made no ill impression on the beholders. We may pass over, with as much ease, the impurities of our historian, as we forgive to excellent painters nudities, which they too faithfully represent; and we may only admire and fix our eyes on the other parts of the piece. *Omnia sana sanis.* The wise
can

can benefit themselves even by the worst of books; like those ducks of Pontus, to whom, as Aulus Gellius says (62), poisons are rather wholesome than hurtful; or those bees of Pliny, that, being gifted by nature with the virtue of the Pfylli (63), could usefully feed on the juice and substance of the most venomous weeds. The learned jesuit, who, in favour of his friend Balsac, writ a treatise against burlesque, cannot forbear granting as much, since he says (64), *scriptores nostri quovis è genere librorum, etiam non optimorum, aucupantur utilitatem aliquam, & omnes undique flosculos delibant; quo fere pacto princeps olim poetarum legere se gemmas ex Enniano stercore dicebat.*

The age, in which our author wrote, was not so reserv'd in words as this, and perhaps he has not so much followed his own genius in making use of gross, or loose expressions, as he has endeavour'd to accommodate his way of writing to the humour of the people, not excepting a part of the clergy of those times. Now we ought not to blame those authors who wrote in former ages, for differing from us in several things; since they follow'd customs and manners which were then generally receiv'd, though now they seem to us improper or unjust. To discover all the beauties in their works, we must a-while lay aside the thoughts of our practice, if it contradicts theirs: otherwise, all books will be very short-liv'd; and the best writers, being disheartened with the thoughts of the speedy oblivion or contempt of their works, will no longer strive to deserve an immortal fame, which fantastic posterity would deny them.

Some would altogether forbid the perusal of our

(62) Lib. 17. Cap. 16.

(63) Lib. 21. Cap. 13.

(64) F. Vavassor. de ludicra dictione.

author: du Verdier, in his *Bibliothèque*, which gives an account of all those that had writ in French, till about the year 1585, has inserted a large invective made against Rabelais, by an author whom I have discovered to be Schoock (65); these are his words: *Utinam vel apud illos sit Rabelesus cum suo Pantagruelismo, ut scurrilis hominis scurrill voce abutar. Certe, si quid pallet bonæ artis, cogatur in eas tandem se exercere: alioqui tam impius homo quam publicè suis nefariis libellis pestilens, &c. Neque semel deploravi hominis sortem, qui in tanta literarum luce, tam densis sese vitiõrum tenebris immergit.* Others, principally of the papist clergy, have not been more kind to him, of which he himself complains in some places of his book, much like an author whom he accuses of filching in his 1st prologue. 'Tis Angelus Politian, a famous Latin poet who liv'd a little before him, and was also a priest and a prebend; he was a great admirer of Plautus, whose perusal the Florentine preachers would not allow in the universities. So partly on that account, he expresses himself in these terms, *Epist. Lib. 7.*

Sed qui nos dominant, histriones sunt maximi,

Nam Curios simulant, vivunt Bacchanalia.

Hi sunt præcipue quidam clamosi, leves,

Cucullati, lignipedes cincti funibus,

Superciliosum, incurvicervicam petus;

Qui, quod ab aliis & habitu & victu dissentiant,

Tristiq; vultu xendunt sanctimonias;

Censuram sibi quandam, & tyrannidem occupant,

Pavidantq; plebem territant minaciis.

In which verses, by the way, he has made use of a word, which an antient critic, also an admirer of

(65) In *Fab. Hamel.* p. 31.

Plautus,

Plautus, mentions as burlesque (66). But to shew that our author's way of writing, is not of the kind of those which antient philosophers have condemn'd, we need but consider that there is at least as much boldness and impurity in that very Plautus, and the antient Greek comedy. Yet Cicero, whom all must grant to be a great judge of good writing and morality, speaking of the merry or ridiculing way of writing, which was to be condemn'd, opposes to it that of Plautus, the antient comedy, and the books of the disciples of Socrates. These are his words, *Duplex omnino est jocandi genus: unum, illiberale, petulans, flagitiosum, obscenum: alterum, elegans, urbanum, ingeniosum, facetum. Quo genere non modo Plautus noster & Atticorum antiqua comœdia, sed etiam philosophorum Socraticorum libri referti sunt.*

After all, as I could wish that some expressions, which I will not only call too bold and too free, but even immodest and prophane, had not been in this book, I would not have those persons to read it, whose lives are so well regulated, that they would not employ a moment, of which they might not give an account without blushing; nor those whose minds, not being ripened by years and study, are most susceptible of dangerous impressions. Doubtless they may do much better than to read this book.

Some therefore will think that either it was not to be translated, or ought to have been translated otherwise; and that as, in the most handsome faces, there is always some line which we could wish were not there; so if those things which here may shock some persons, had been omitted or softened, it would more justly, and more generally, have pleased. I suppose that the translator would have done so, had

(66) *Cum xυπλαύκενα mirati sumus, incurvicervicum vix a risu defendimus.* Quintilian.

Quintilian

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he not been afraid to have taken out some material thing, hid under the veil of some unhappy expression, instead of taking away a bare trifle.

But as what may be blameable in this book, bears no proportion with the almost infinite number of admirable and useful things which are to be found in it, the ingenious ought not to be deprived of it. Lucian's works, notwithstanding a thousand passages in them against modesty and religion, have been handed down to us by the primitive christians; which they would not have done, had they not been sensible that they could do much more good than harm.

The art of writing has caused much mischief, which made the ancients say, that its inventor had sown serpent's teeth; yet who would be without the use of letters. We may as well cut out our tongue, that world of wickedness, as it is called in scripture. Weak minds may turn good things to the worst use, and even sacred writings have produced ill effects: readers are often more blameable than authors, and should like bees gather honey out of poetical flowers, instead of sucking the poison like spiders. The cause of the ill actions of most men is not in books, but in the wicked disposition of their hearts; and the soft melancholy with which the most chaste romances often cloud the mind, thus making way for violent passions, is much more to be feared than a work of this nature.

As long as those and some of our plays are in the hands of the weaker sex; that Catullus, Ovid, Juvenal and Martial are learned by heart in schools by men children, and a thousand other books more dangerous, prostituted to the ignorant vulgar; Rabelais's works, in which there is more morality, as well as more wit and learning, than in most that are read, may be allowed a place among the best. Verbis offendi morbi aut imbecillitatis argumentum est,
faith

saith Cicero: and we may say for our author, like Aufonius, *cui hic ludus noster non placet, ne legerit; aut cum legerit, obliviscatur: aut non oblitus, ignoret.* A learned and pious Englishman (67), who was a bishop in France in the old times, and wrote almost as freely as Rabelais, says, *multitudinis imperitæ non formido judicia, meis tamen rogo parcant opusculis* — in quibus fuit propositi semper à nugis ad bona transire seria. Solomon bids us not speak in the ears of a fool, for he will despise the wisdom of our words: as our author speaks to none of these, his book may be as useful as it is diverting; provided, as I have said, that a reader curb his thoughts in some few passages, which a man of sense will easily do, and I recommend it to no others.

Peter Motteux.

(67) Joan, Saresberienſis, in *Policratice de nugis curial.*

N. B. At the end of the late French editions of Rabelais, without the least reason, the *Dipsodes* were said to be Lorrains. Friar John was said to be cardinal de Lorraine. Gargantua was said to be Francis I. Grangousier was said to be Louis XII. Great mare of Gargantua, madam des Estampes. Hertrippa, a great magician. Hippothadeus, the king's confessor. Lerné, Bresse. Loupgarou, Amiens. Pantagruel, Henry II. Sybil of Panzouft, a court lady. Panurge, cardinal d'Amboise. Picrochole, Piedmont. Salmygondin, benefices. Theleme, Protocole of the council of Trent. Xenomanes, the chancellor.

These are all the names said to belong to these three books, and unjustly called a key to them.

T H E



THE LIST OF

Some of the names mention'd in the
first, second, and third books of
Rabelais, explained in the preface.

THE antidoted co-
nundrums,

Grangoufier,

Gargamelle,

Gargantua,

Badebec,

Pantagruel,

Panurge,

Friar John of the funnels,

Utopia,

Beuffe,

A Satire on the pope,
emperor, &c.

John d'Albret king of
Navarre.

Catharine de Foix queen
of Navarre.

Henry d'Albret king of
Navarre.

Margaret de Valois his
queen.

Anthony de Bourbon.

Montluc bp. of Valence.

Cardinal Castillon, also
Martin Luther.

Navarre.

Albret.

Verron,

- | | |
|---------------------------|---------------------------|
| Verron, | Bearn. |
| Bibarois, | Vivarez. |
| Picrochole, | King of Spain. |
| Lerné, | Spain. |
| Cake-bakers of Lerné, | The popish priests. |
| The cakes, | Bread in communion. |
| Truands of Lerné, | The Spanish army. |
| Philip Marais, viceroy of | Philip, son to the ma- |
| Papeligoffe, | reschal of Navarre. |
| Theodorus, the physician | Berthaud, a protestant |
| for the brain, | divine. |
| White and blue, Gargan- | Innocence, piety, bp. of |
| tua's colours, | Maillezais's colours. |
| Epistemon, | Ruffy, bp. of Oleron. |
| Anticyrian hellebore, | The holy scripture. |
| Vine of Seville, | Cup in the eucharist. |
| Janotus de Bragmardo, | Cenalis bp. of Avranches: |
| | also a head of a college. |
| Gargantua's mare, | A lady. |
| Master beggar of St. An- | The provincial father of |
| thony, | that order. |
| Ulrick Gallet, | Constable of Navarre: |
| | also Ulrick Zuinglius. |
| Giants, | Princes. |
| Gargantua's shepherds, | Lutheran preachers. |
| The medlars, | The reformers. |
| The thirstiness of Gar- | The cry for the restitu- |
| gantua, and the great | tion of the wine in the |
| drought at Pantagruel's | eucharist. |
| birth, | |
| The Limosin scholar, | Hellaine, a pedantic au- |
| | thor. |
| The catalogue of the | A satire on some books in |
| books in St. Victor's | that library, now one |
| library at Paris, | of the best in France. |
| The cause between Kifs- | A trial between the mo- |
| breech and Suck-fizzle, | ther of Fran. I. and |
| | Const. Bourbon. |
| | Kifs- |

Kiss-breech,	Poyet, chancellor.
Suck-fizzle,	Monthelon, lord keeper.
Thaumast the English Scholar,	Sir Thomas Moor, and Hieronymus Cardan.
The Dipfodes,	Netherlanders.
The city of the Amaurotes,	Terouenne.
The Amaurotes,	Picardy.
Loup-garou,	The town of Liliers.
The giants arm'd with free-stone,	Castles near Liliers, St. Omer, &c.
King Anarchus made to cry green sauce in a canvas jacket,	Boors that sheltered themselves there ;
The Almyrods,	Bapaume.
Pantagruel covering an army with his tongue,	A. of Bourbon obtaining cloaths for his army.
The sickness of Pantagruel,	His disgust.
The colony of Utopians sent into Dypsodie,	His vassals in Picardy settled in the Low Countries.
Salmygondin,	Montluc's abbey.
Sybil of Panzouft,	St. Theresa a nun, Virgo Veneta, &c.
Raminagrobis,	Cretin, an old poet.
Enguerrant,	Monstrelet, Historiographer.
The Ogygian islands,	Jersey, Guernsey, &c.
Sammalo,	St. Malo.
Her-trippa,	Henry Cornel. Agrippa.
Hippo-thadeus,	Philip Melancthon.
Rondibilis,	Rondeletus, a physician.
Trouillogan,	Petrus Ramus.
Triboulet,	A jester thus named.
Judge Bridlegoose,	Chancellor Poyet.
Herb Pantagruelion,	Hemp.

The inestimable life of the great Gargantua, father
of Pantagruel, heretofore compos'd by an ab-
stractor of the quint-essence, a book full of
Pantagruelism.

To the READERS.

KIND readers, who vouchsafe to cast an eye
On what ensues, lay all prevention by.
Let not my book your indignation raise :
It means no harm, no poison it conveys.
Except, in point of laughing, it is true,
'Twont teach you much : it being all my view
To inspire with mirth the hearts of those that
moan,
And change to laughter the afflictive groan :
For laughter is man's property alone.

THE



The Inside of Rabelais's Chamber in which



which he wrote this Satyrical Romance.



T H E
A U T H O R ' S
P R O L O G U E
T O T H E
F I R S T B O O K .



MOST noble and illustrious drinkers, and you thrice precious pockified blades; (for to you, and none else do I dedicate my writings) Alcibiades, in that dialogue of Plato's, which is intituled, The banquet, whilst he was setting forth the praises of his schoolmaster Socrates (without all question the prince of philosophers) amongst other discourses to that purpose said, that he resembled the Sileni (1). Sileni of old were little boxes, like those we now may see in the shops of apothecaries, painted on the outside with wanton toyish figures, as harpies, satyrs, bridled geese, horned hares, saddled ducks, flying goats, thiller harts, and other such like counterfeited pictures at pleasure, to excite people unto laughter; as Silenus himself, who was the fosterfather of good Bacchus, was won't to do: but within those capricious caskets, call'd sileni, were carefully preserved and kept many rich and fine drugs, such as balm, ambergreese,

(1) Sileni] From *σιλναιω*, to jeer, banter, scoff at.

amamon, musk, civet, with several kinds of precious stones, and other things of great price. Just such another thing was Socrates: for, to have eyed his outside, and esteemed of him by his exterior appearance, you would not have given the (2) peel of an onion for him, so deformed he was in body, and ridiculous in his gesture. He had a (3) sharp-pointed nose, with the look of a bull, and countenance of a fool: he was in his carriage simple, boorish in his apparel, in fortune poor, unhappy in his wives, unfit for all offices in the commonwealth, always laughing, tipling and merry, carousing to every one, with continual gibes and jeers, the better by those

(2) You would not have given the peel of an onion for him] *Ecce unum calamum qui non valet unum oignonum*; this pen's not worth an onion, says a raw school-boy at the college [school] of Navarre, mention'd by Corderius in his *de corrupti sermonis emendatione* (Edit. 1539). This expression, so injurious to the honour of that excellent root, cou'd never have its rise from the Loire, i. e. is the heart of France. This proverb, therefore, is here rectify'd by Rabelais, who does not say, you would not have given the peel of an onion for him; no, for the peelings or coats of an onion are the onion itself: but he says, you would not have given the beard of an onion for him: *le coupeau*, not *la pelure*: *le coupeau*, from *couper*, is the fibrous part which you cut away, where the root was: our gardeners call it the beard, a thing of as little value as any thing you can name. The celebrated *monfr. Menage*, in his origin of the French tongue, at the word *coupeau*, does indeed explain Rabelais's *coupeau d'oignon* by *pelure d'oignon*, and so too the excellent translator of this book *sr T. U.* calls it the peel of an onion: but they are both in the wrong, for *la pelure se leve*, & *ne se coupe point*; what's peel'd is raised, not cut: now Rabelais uses the word cut, *ergo*, &c.

(3). Sharp-pointed nose] Yet, in all the antique gems, he is represented with a blunt, round, bottle nose.
means

means to conceal his divine knowledge. But opening this box you would have found within it a heavenly and inestimable drug, a more than human understanding, an admirable virtue, matchless learning, invincible courage, intemperate sobriety, certain contentment of mind, perfect assurance, and an incredible misregard of all that for which men commonly do so much watch, run, sail, fight, travel, toil and turmoil themselves.

Whereunto, think ye, doth this little flourish of a preamble tend? For so much as you, my good disciples, and some other jolly fools of ease and leisure, reading the pleasant titles of some books of our invention, as Gargantua, Pantagruel, Whippot, the dignity of cod-pieces, of pease and bacon, with a commentary, &c. are too ready to judge, that there is nothing in them but jests, mockeries, lascivious discourse, and recreative lyes; because the outside (which is the title) is usually (without any farther enquiry) entertain'd with scoffing and derision. But truly it is very unbeseeming to make so slight account of the works of men, seeing yourselves avouch that it is not the habit makes the monk; many being monasterially accoutred, who inwardly are nothing less than monachal; and that there are of those that wear Spanish cloaks, who have but little of the valour of Spaniards in them. Therefore is it, that you must open the book, and seriously consider of the matter treated in it; then shall you find that it containeth things of far higher value than the box did promise; that is to say, that the subject thereof is not so foolish, as by the title at the first sight it would appear to be.

And put the case that in the literal sense you meet with matters that are light and ludicrous, and suitable enough to their inscriptions; yet must not you stop there, as at the melody of the charming Syrens; but endeavour to interpret that in a sublimer sense,

which possibly you might think was spoken in the jollity of heart. Did you ever pick the lock of a cupboard, to steal a bottle of wine out of it? tell me truly, and, if you did, call to mind the countenance which then you had. Or, did you ever see a dog with a marrow-bone in his mouth? (the beast of all other, says Plato, lib. 2. de Republica, the most philosophical?) If you have seen him, you might have remarked with what caution and circumspectness he wards and watcheth it; with what care he keeps it; how fervently he holds it; how prudently he gobbets it; with what affection he breaks it; and with what diligence he sucks it. To what end all this? what moveth him to take all these pains? what are the hopes of his labour? what doth he expect to reap thereby? Nothing but a little marrow. True it is, that this little is more savoury and delicious than the great quantities of other sorts of meat, because the marrow (as Galen testifieth, 3. facult. nat. & 11. de usu partium) is a nourishment most perfectly elaborated by nature.

In imitation of this dog, it becomes you to be wise, to smell, feel, and have in estimation these fair goodly books, stuffed with high conceptions, that seem easy and superficial, but are not so readily fathom'd; and then like him you must, by a sedulous lecture, and frequent meditation, break the bone, and suck out the substantial marrow; that is, my allegorical sense, or the things I to myself propose to be signified by these pythagorical symbols; with assured hope, that, in so doing, you will at last attain to be both very wise and very brave: for, in the perusal of this treatise, you shall find another kind of taste, and a doctrine of a more profound and abstruse consideration, which will disclose unto you the most glorious doctrine, and dreadful mysteries, as well in what concerneth our religion, as matters of the publick state and life oeconomicall.

Do

The author's prologue. cxxvi;

Do you believe upon your conscience, that Homer, whilst he was couching his Iliads and Odysses, had any thought upon those allegories, which Plutarch, Heraclides Ponticus, Eustathius, Cornutus, squeezed out of him, and (4) which Politian filched again from them. If that is your faith, you shall never be of my church; who hold that those mysteries were as little dream'd of by Homer, as the gospel-sacraments were by Ovid in his Metamorphosis; though a certain (5) gulligut fryar and true bacon-eater

(4) Which Politian filched] M. du C. plainly proves that Rabelais wrongs Politian very much by this expression (*derobé*) and that he did it to pleasure his friend Budæus, who, 'tis well known, was jealous, as well as his friend Lascaris, of Politian's great reputation.

(5) Gulligut fryar, &c.] In the French *frere lubin*: satirical writers have been a long time in possession of, and consequently claim by prescription, a right to call the whole posse of monks, in general, *freres lubins*, tho' more properly it seems to appertain to the Franciscans, not so much an account of the colour of their habit (grey, like a wolf, *loup*) as because their patriarch (St. Francis) did so indulgently call brother the wolf which had done so much damage to the inhabitants of Gubio. The story is told with great simplicity in the book of conformities (Milan edit. 1513). In the romance of the rose (edit. 1531) *Fauxsemblant* or Hypocrisy speaks thus, under the habit of a begging friar:

Je m'en plaindray, &c.

..... --- No man shall hear my moan,
But my new confessor alone:
Not call'd *frere louvel*, he: for, such a name
Would put the holy man into a flame.

Lupus, lupulus, lupellus, louvel. Lupinus, Lubin.
[I have translated confessor confessorius, for so our English

eater would have undertaken to prove it, if perhaps he had met with as very fools as himself (and as the proverb says) a lid worthy of such a kettle.

If

English roman catholics call their father confessor, and I think, very properly. A confessor seems to mean the person confessing, not the person confess'd to]. The character of a frere lubin is admirably well painted in Marot's third balade. The sea-fish call'd loup (a Shark says Camb. dict.) is also call'd lupin, quasi lupinus à lupo. As for St. Lubin, bishop of Chartres, who dy'd about the middle of the sixth century, his Latin name in the martyrologies is Leobinus. To bring this nearer home; the frere lubin whom Rabelais here alludes to is not a Franciscan friar, but an English Jacobin (white friar) who explain'd Ovid's Metamorphoses allegorically. His book in 4to was printed at Paris in 1509, by Josse Badius, and was intitul'd, Metamorphosis Ovidiana moraliter à magistro Thoma Walleys Anglico, de professione prædicatorum sub sanctissimo patre Dominico, explanata. It had appear'd at Bruges in fol. even in the year 1484, in French, by Colard Mansion, whom la Caille, in his history of printing, took to be the printer of the work [He was the translator, I suppose]. It is matter of surprize that the jesuit Theophilus Raynaud in his book against the Jacobins, intitul'd de Cyriacorum immunitate à censura, has said nothing of these ridiculous moralities, which he would not have fail'd to scourge; he who had made himself so merry with S. Augustin's city of God by Thomas Valois, alias Walleys; for Thomas Valois, Walleys, de Walleys, & Gualensis are but one and the same author, under favour of those who multiply him, and who, tho' he liv'd not beyond the middle of the 14th century, yet place him in the beginning of the 15th, being misled, by the similitude of name of Thomas de Walden, a Carmelite, who dy'd in 1430. In the epistles obscuror. virorum, one Conrad Dollenkopf (mad-cap) is introduc'd, a great admirer of Thomas de Walleys' Ovid allegoriz'd. Alexander Neckham, who liv'd a century before, a famous English

If you give any credit to him, why are you not as kind to these jovial new chronicles of mine? albeit when I did dictate them, I thought thereof no more than you, who possibly are drinking (the whilst) as I was: for, in the composing of this masterly book, I never lost nor bestowed any more, nor any other time, than what was appointed to serve me for taking of my bodily refection, that is, whilst I was eating and drinking.

And indeed, that is the fittest and most proper hour, wherein to write these high matters and deep sciences; as Homer knew very well, the paragon of all philologues, and Ennius, the father of the Latin poets (as Horace calls him); although a certain sneaking jobbernot objected, that his verses favour'd more of the wine than of the oil.

(6) A certain addle-headed cocks-comb saith the same of my books; but a turd for him. The fragrant odour of the wine; oh how much more

English poet, philosopher, and divine, had wrote on Ovid's *Metamorphoses*, a book out of which 'tis presum'd the Jacobin stole good part of his; as in all likelihood it was out of the Jacobin's book that John Buonignore of the city of Castello took the allegorical exposition (which he publish'd in Italian) of the *Metamorphoses* in 1575, quoted by Leonard Salviati and by the dictionary of la Crusca. One Peter Lavinius, another Jacobin, printed at Lyons, in the beginning of the 16th century, a tropological explication of the same *Metamorphoses*. Furthermore, P. Labbé, p. 321. of his *Nova bibliotheca MSS.* mentions a manuscript in the royal library, mark'd n. 786. with this title, *Ovidii Metamorphosis moralisata per Joannem Bourgualdum.*

(6) A certain addle-pated cocks-comb] In the French *Tirelupin*. M. le du Chat says: *Tirelupin* (for so Rabelais always spells it) was a nickname given in 1372 to a certain sort of Cynic-like people who liv'd upon lupins, which they gather'd (tirerent) up and down the fields.

cxix The author's prologue.

sparkling, warming, charming, celestial, and delicious it is, than of oil! and I will glory as much when it is said of me, that I have spent more on wine than oil, as did Demosthenes, when it was told him, that his expence on oil was greater than on wine.

I truly held it for an honour to be called and reputed to be a good fellow, a pleasant companion, or (7) merry andrew; for under this name am I welcome in all choice companies of Pantagruelists. It was upbraided to Demosthenes, by an envious surly knave, that his orations did smell like the sarpler or clout that had stopped a musty oil vessel. Therefore I pray interpret you all my deeds and sayings in the perfectest sense; reverence the (8) cheese-like brain that feeds you with all these jolly maggots, and do what lies in you to keep me always merry. Be frolick now, my lads, chear up your hearts, and joyfully read the rest, with all the ease of your body, and comfort to your reins. But hearken, joltheads: O dickens take you, off with your bumper; I will do you reason; pull away, supernaculum,

(7) Merry Andrew] Merry Walter in French: (Bon Gualtier). Certain proper names have particular ideas affix'd to them for ridiculous reasons. For instance, nothing being more common than cuckoldom and the name of John, cuckolds are therefore call'd Johns or Jans. Gualter (Walter) means a pleasant companion, in allusion to gaudir, to play the good-fellow (from gaudere in Latin). Nicodemus is a foolish fellow or ninnyhammer, from Nigaut and Nice, which last word has not the meaning of our word nice, but means dull. Agnes means harmless, inoffensive, lamb-like, from Agneau (in Latin Agnus).

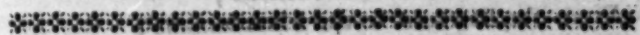
(8) Cheese-like brain] Cerveau caseiforme: a word of Rabelais's coining, to express the resemblance of the brain to soft cheese.

17 JY 60

The



The FIRST Book of
RABELAIS,
Treating of the Inestimable
LIFE of the Great *Gargantua*.



CHAP. I.

Of the genealogy and antiquity of
GARGANTUA.

I Must refer you to the great chronicle of Pantagruel, for the knowledge of that genealogy and antiquity of race by which Gargantua is descended unto us: in it you may understand more at large how the giants were born in this world, and how from them by a direct line issued Gargantua the father of Pantagruel. And do not take it ill, if for this time I pass by it, although the subject be such, that, the oftner it were remember'd, the more it would please your worships: according to the authority of Plato in Philebo, and Gorgias, and of (1) Flaccus, who says, that there are some kind of mat-

(1) Hæc placuit semel, hæc decies repetita placebit.
Hist. Art. Poet.

ters (such as these are without doubt) which, the frequentlier they be repeated, still prove the more delectable.

Would to God every one had as certain knowledge of his genealogy since the time of the ark of Noah until this age! I think many are at this day emperors, kings, dukes, princes, and popes on the earth, whose extraction is from some porters and pardon-pedlars; as, on the contrary, many are now poor wandering beggars, wretched and miserable mumpers, who are descended of the blood and lineage of great kings and emperors, occasioned (as I conceive it) by the revolution of kingdoms and empires;

From the Assyrians to the Medes;

From the Medes to the Persians;

From the Persians to the Macedonians;

From the Macedonians to the Romans;

From the Romans to the Greeks;

From the Greeks to the Franks.

And to give you some hints concerning myself, who speak unto you; I cannot think but I am come of the race of some rich king or prince in former times: for never yet saw you any man that had a greater desire to be a king, and to be rich, than I have; and to the end only, that I may make good cheer, do nothing, nor care for any thing, and plentifully enrich my friends, and all honest and learned men: but herein do I comfort myself, that in the other world I shall be all this; yea, and greater too than at this present I dare wish. As for you, with the same or a better conceit enjoy yourselves in your distresses; and drink fresh if you can come by it.

(2) But to our matter again: I say, that, by the especial

(2) But to our matter again] It is in the French, à noz moutons, strictly, to our mutton again; a proverb taken from the old French play of Patelin, where a woollen-draper is brought in, who, pleading against his shepherd

especial care of heaven, the antiquity and genealogy of Gargantua hath been reserved for our use more full and perfect than any other, except that of the Messias, whereof I mean not to speak; for it belongs not unto my province; and the devils (that is to say) the false accusers and hypocritical church-vermin would be upon my jacket. This genealogy was found by John Andeau in a meadow, which he had near the pole-arch under the olive-tree, as you go to Narfoy. Where, as they were casting up some ditches, the diggers with their mattocks struck against (3) a great brazen tomb, unmeasurably long, for they could never find the end thereof, by reason that it enter'd too far within the sluces of Vienne. Opening this tomb, in a certain place thereof, sealed on the top with the mark of a goblet, about which was written in (4) Hetrurian letters *HIC BIBITUR*, they

shepherd concerning some sheep the shepherd had stole from him, would ever and anon digress from the point, to speak of a piece of cloth which his antagonist's attorney had likewise robb'd him of; which made the judge call out to the draper, and bid him return to his muttons. In reference to this proverb, we may go back to that of, *alia Menecles, alia porcellus loquitur*, and see Erasmus's explanation thereof.

(3) A great brazen tomb] In a place call'd Civaux, within two leagues of Chauvigni in the lower Poitou, there's still to be seen, almost even with the surface of the earth, a great number of stone-tombs for near two leagues together in a circle; particularly near the river Vienne, wherein likewise, 'tis thought, are many more of those tombs. This is what Rabelais here alludes to; and the tradition of the country is that they inclosed the bodies of a prodigious number of Visigoth Arrians, defeated by Clovis.

(4) Hetrurian letters] Concerning the Hetrurian characters (which now are absolutely unknown) see du Chât's account at length (upon this place) very curious, but too long to be here-inserted,

found

found nine flaggons set (5) in such order as they use to rank their skittles in Gascony; of which that, which was placed in the middle, had under it a big, greasy, great, grey, jolly, small, mouldy little pamphlet, smelling stronger, but no better, than roses.

In that book the said genealogy was found written all at length, in a chancery hand, not in paper, not in parchment, nor in wax, but in the bark of an elm-tree; yet so worn with the long tract of time, that hardly could three letters together be there perfectly discerned.

I (though unworthy) was sent for thither, and with much help of those spectacles, whereby the art of reading dim writings, and letters that do not clearly appear to the sight, is practised, as Aristotle teaches it, did translate the book, as you may see in your Pantagruelising; that is to say, in drinking stily to your own heart's desire, and reading the dreadful and horrific acts of Pantagruel. At the end of the book there was a little treatise, intituled, the antidoted conundrums. The rats and moths, or (that I may not lie) other wicked vermin, had nimbed off the beginning; the rest I have hereto subjoined, for the reverence I bear to antiquity.

(5) In such order] Not all upon a line, as in some places, and at a certain game: but upon three parallel lines, three pins on each line, as here with us.





C H A P. II.

The (1) antidoted conundrums,

Found in an antient monument,

. The Cymbrians overcomer
 Pass thr . . . the air, to shun the dew of summer;
 . . . At his coming . . . great tubs were fill'd,
 . . . Fresh butter down in showers distill'd,
 . . . His grandam overwhelm'd; so hey
 Aloud he cry'd,

(1) Antidoted conundrums] This piece is a snare laid by Rabelais, for such of his readers as shall ridiculously set up for cunning people. He had himself been very much puzzled, were he to have been obliged to unriddle his antidoted conundrums. It matters nothing to say he qualify'd them in this manner, and made them so obscure by way of antidote against any offence they might have given, had they been more intelligible. My answer is, he very well foresaw, that even this obscurity would set the curious more a-gog to dive into the mystery thereof. Have not Nostradamus's prophecies met with commentators? have we not seen divers and sundry explications of the famed enigma of Bologna, *Ælia Lælia Crispis*? Joseph Scaliger us'd to say, Calvin was wise in not writing upon the apocalypse. For my part, without prophanely comparing Rabelais's conundrums with the work of St. John, I shall always hold those to be prudent men, who don't offer to explain the book of revelation. Grammatical notes indeed may be allow'd of, but shame and eternal derision on those who shall make historical ones on it, and, having made them, shall publish them to the world.

His

His whiskers all bewray'd, to make him madder;
So bang'd the pitcher, till they rear'd the ladder.

To lick his slipper, some told was much better,
Than to gain pardons, and the merit greater.
In the mean time a crafty chuff approaches,
From the depth issued, where they fish for roches;
Who said, Good sirs, some of them let us save:
The eel is here, and in this hollow cave
You'll find, if that our looks on it demur,
A great waste in the bottom of his fur.

To read this chapter when he did begin,
Nothing but a calf's horns were found therein:
I feel (quoth he) the mitre which doth hold
My head so chill, it makes my brains take cold.
Being with the perfume of a turnip warm'd,
To stay by chimney hearths himself he arm'd,
Provided that a new thill-horse they made
Of every person of a hair-brain'd head.

St. Patrick's hole, employ'd their wise discourse,
And (2) Elden hole, with twenty thousand worse.
If any skill might bring them to a scar,
So as no cough reciprocate the air:
Since every man unseemly did it find,
To see them gaping thus at ev'ry wind.
For if perhaps they handsomely were clos'd,
For pledges they to men might be expos'd.

(2) And Elden hole] It is not Elden hole in the original. Elden hole is one of the wonders of the Peak in Derbyshire. Rabelais's words are trou de Gibbathar. This hole is the strait of Gibraltar, called L. 1. c. 33. the strait of Sibylle, because that strait is in the neighbourhood of the city of Séville, named Sibylle in our old romances.

In

In this arrest by Hercules, the raven
 Was slain at his return from Lybia haven.
 Why am not I, said Minos, there invited,
 Unless it be my self, not one's omitted.
 And then it is their mind I do no more
 Of frogs and oysters send them any store.
 In case they spare my life, and prove but civil,
 I give their sale of distaffs to the devil.

To quell him comes Q. B. who limping frets
 At the safe pass of trixy crackarets :
 The boulder, the grand Cyclops cousin, those
 Did massacre, whilst each one wip'd his nose.
 Few (3) Ingles in this fallow ground are bred,
 But on a tanners mill are winnowed.

(3) Ingles] It means a Bardachio, a catamite: the French word is Bougrin. Minshew says, an Ingle, a boy kept for sodomy: vox est Hispanica, adds he, & significat Lat. inguen, the groin of man or woman, (the Spaniards spell it Yngle, which with them means nothing else but the groin, not a bardash). Minshew, who gives the name of this creature in several languages, with its respective derivations worth reading, if such a subject can be worth it, concludes with these remarkable words, which, for the honour of the German nation, I shall transcribe: Hoc autem vitium apud Germanos cum sit incognitum, merito & appellatione destituitur, in eorundem lingua. To return to Rabelais, m. du Chat says, some people will have this fallow field to be the field of the Roman church, which, in Rabelais's opinion, was not at that time cultivated as it ought: and the Bougrins means the French Lutherans, whom he calls Bougrins (i. e. little Bougres) as being descended from the Vaudois, who were call'd Bougre from Bulgaria, over which they were spread. Rabelais by the tanners mill intimates, that till his time, few persons had undertaken to reform the western church, or to separate from it, without leaving their skin behind them, as the saying is.

Run

Run thither all of you ; th' alarms sound clear ;
 (4) You shall have more than you had the last year,

Short while thereafter was the bird of Jove
 Resolv'd to speak, though dismal it should prove.
 Yet was afraid, when he saw them in ire,
 They should o'rthrow quite, flat, down, dead, th'
 empire.

He rather chus'd the fire from heaven to steal,
 To boats where were red herrings put to sale,
 Than to be calm 'gainst those who strive to brave us,
 And to the Massorets fond words enslave us,

All this at last concluded gallantly,
 In spite of Até and her (5) hern-like thigh,

(4) You shall have more, &c.] If the protestants
 interpretation of this place be right, Rabelais here fore-
 tells the heretics of his time, that they will be still
 more roughly treated than their ancestors were.

(5) Hern-like thigh] Marot, speaking of a fit of
 sickness which had brought him extremely low, ex-
 presses himself thus,

Tant affoibly m'a d'étrange maniere,
 Et si m'a fait la cuisse heronniere.

That is, it had made him hern-like, as much as to
 say, lean, meagre, lank, as Cotgrave explains the word
 heronnier, which I take to be a right explanation,
 and m. Boyer's to be wrong, who makes cuisse he-
 ronniere, to mean only cuisse rude ; a rough, rugged
 thigh, instead of a mere skin and bone thigh. To re-
 turn to m. du Chat ; the Até of the Greeks was a god-
 dess who excited tumults and quarrellings, and Rabelais
 gives her a hern or heron's thigh, that is, long and
 light, as a heron's is, because Homer, Iliad 9. to insi-
 nuate that dissensions are very swift, and arrive very
 soon and often for the slightest cause, paints that god-
 dess very swift and light of foot.

Who

Who sitting saw Penthesilea ta'en,
In her old age, for a cresse-selling quean.
Each one cried out, Thou filthy collier toad,
Doth it become thee to be found abroad?
Thou hast the Roman standard filch'd away,
Which they in rags of parchment did display.

Juno was born, who under the rainbow
Was a bird-catching with her duck below,
When her with such a grievous trick they ply'd,
That she had almost been transmogrify'd.
The bargain was that, of that throat-full, she
Should of Proserpina have two eggs free:
And if that she thereafter should be found,
She to a haw-thorn hill should be fast bound.

Seven months thereafter lacking twenty two,
He that of old did Carthage town undo,
Did bravely mid't them all himself advance,
Requiring of them his inheritance.
Although they justly made up the division,
According to the shoe-welt-laws decision,
By distributing store of brew's and beef
To those poor fellows that did pen the brief.

The year will come, mark'd by a Turkish bow,
Five spindles yarn'd, and three pot-bottoms too,
Wherein of a discourteous king the dock
Shall pepper'd be under an hermit's frock.
Ah that for one the hypocrite you must
Permit so many acres to be lost!

Cease, cease, this visard may become another;
Withdraw yourselves unto the (6) serpents brother.

[The
(6) Serpents brother] I take it to be a burlesque curse
for Go to hell. The devil, every one knows, is call'd
serpent, because of that serpent which beguil'd our first
parents.

The day is past ; so he that is shall reign,
 And his good friends all kindly entertain.
 No rash or heady prince shall domineer ;
 Peace and good will must triumph every where :
 And all the (7) solas, promised long ago
 To heavens choise guests, in mighty streams will flow.
 And every (8) garron, founder'd ne'er so long,
 Shall with the royal palfries prance along.

And this continue shall from time to time,
 Till Mars be fetter'd for an unknown crime :
 Then shall one come who others will surpass,
 Delightful, pleasing, matchless, full of grace.
 Chear up your hearts, approach to this repast,
 All trusty friends of mine ; for he's deceast,
 Who would not for a world return again :
 So highly shall time past be cry'd up then.

He who was made of wax shall lodge each member
 Close by the hinges of a block of timber,
 We then no more shall Master, master, whoot,
 The swagger who th' alarum bell holds out :
 Could one seize on the dagger which he bears,
 Heads would be free from tingling in the ears ;
 To baffle the whole storehouse of abuses :
 And thus farewell Apollo and the muses.

parents. See apocalypse c. 12. & 20. serpents brother
 for serpent, as, fraterculus gigantis, for gigas in Juvenal.
 Satyr. 4. v. 98.

(7) Solas] I know not what this solas means. It
 should be solace. Soulas in the French.

(8) Garron] 'Tis haratz in French, a stud of horses
 and mares. I therefore think it should be carrion.

C H A P.

CHAP. III.

How Gargantua was carried eleven months in his mother's belly.

GRangoufier was a good-fellow in his time, and notable jester; he loved to drink neat, as much as any man that then was in the world, and would willingly eat salt-meat: to this intent he was ordinarily well furnished with (1) gammons of bacon, both of Westphalia, Mayence and Bayone; with store of dried neats tongues, plenty of links, chitterlings, and puddings in their season; together with salt beef and mustard, a good deal of (2) Botargos, X
great

(1) Gammons of bacon, both of Westphalia, Mayence, and Bayone.] I would, methinks, turn the word gammons into hams, for more than one reason. As for Westphalia, Rabelais only says Jambons de Magence & de Bayonne (not Babylone, as some editions have it.) Upon this, m. du C. observes: the hams (for so jambon, with an addition of place, means; otherwise a gammon) of Mayence, and those of Bayonne continue still in great request. The former have their name from Mayence [Mentz] not because they are cured there, but because these hams, which come from Westphalia, used formerly to be sold there, at a fair which has since been transferred to Francfort on the Mein. As for Bayonne hams, the finest come to Paris, where they make pyes of them for the best tables. See the queen of Navarre's heptameron, Nouv. 28.

(2) Botargos] Cotgrave says they are the hard rows of murene, a kind of mullet, salted, and then dry'd and eaten, to promote drinking. Miede says the same, in the

great provision of sausages, not of Bologna (for he feared the (3) Lombard Boccone,) but of Bigorre,
Lon-

the first part of his great dictionary; but in the second he says, a thick and short sausage à l'Italienne, qui se fait des œufs & du sang du mullet de mer. [I suppose he means muge, for that's a mullet, mullet is a mule.] According to those words of Miege, the botarge is made of the hard roe and blood of the sea-mullet. Boyer's dictionary is silent. Now hear what du C. says; in Provence they call botargues the hard roe of the mullet, pickled in oil and vinegar. The mullet (muge) is a fish which is catch'd about the middle of December; the hard roes of it are salted against Lent, and this is what is called boutargues, a sort of boudins (puddings) which have nothing to recommend them but their exciting of thirst.

(3) For he feared the Lombard Boccone] Car il craignoit li Boconi de Lombard. Boccone in Italian signifies a mouth-full of any thing (from the Latin Bucca, the hollow part of the cheek) but in French it signifies poison, or a poison'd bit absolutely. See Cotgrave, Miege, Boyer, Richelet, &c. &c. The reason of this may be gathered from m. du C's note, viz. The sausages that come from Bologna la Grassè (the fat or fertile) in Italy, are in high renown for their goodness [and very justly, teste meipso;] and what Rabelais here insinuates is, that for all it was so delicious a morsel, so excellent a thing to eat, Grangousier would never touch it, because he feared the Lombard bit. Now the reader is to know, that the Italians, who are accused of being not over-scrupulous at poisoning their enemies, bore an extreme hatred to Louis XII, after he had made war upon them, in order to recover the dutchy of Milan, which belonged to him by lineal descent from Valentina of Milan his grandmother, and which is composed of the ancient Lombardy. God keep us from three things: the scrivener's et cætera, the apothecary's qui pro quo, and the Lombard bit, was a common proverb in Oliver Maillard's time (serm. 35. of the advent). Of these
pro-

Longaulnay, Brene, and Rouargue. In the vigor of his age he married (4) Gargamelle, daughter to the king of the Parpaillons, a jolly pug, and well mouthed wench. These two did oftentimes do the two-backed beast together, joyfully rubbing their bacon 'gainst one another, in so far, that at last she became great with child of a fair son, and went with him unto the eleventh month; for so long, yea longer, may a woman carry her great belly; especially when it is some master-piece of nature, and a person predestinated to the performance, in his due time, of great exploits: as Homer says, that the child which Neptune begot upon the nymph, was born a whole year after the conception; that is, in the twelfth month; for as Aulus Gellius saith, lib. 3, this long time was suitable to the majesty of Neptune, that in it the child might receive his form in perfection. For the like reason Jupiter made the night, wherein he lay with Alcmena, last forty eight hours; a shorter time not being sufficient for the forging of Hercules, who was to rid the world of its monsters,

proverbial expressions, which are quoted by H. Stephens in c. 6. of his apology for Herodotus, the last may have taken its rise from the foresaid Valentina dutchess of Milan's being violently suspected of foul play towards the king Charles VI, and attempting to poison him, to make way for that king's brother, her husband, to mount the throne.

(4) Gargamelle, daughter to the king of the Parpaillons] Parpaillon in some parts of France is the papillon (butterfly). Gargamelle is a burlesque word for the gullet, the weasand. Gargante in Spanish signifies the same thing. The Greeks have their γάργανος; and all these words, as well as the gorges of the Latins, the gorgo of the Italians, the gargoüille of the French, the gargle of the English, gorgelen of the Hollanders, gegurgel of the Germans, &c. have been form'd from that noise the throat makes in gargling one's mouth.

and

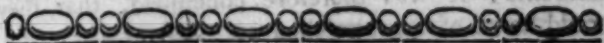
and its tyrants. My masters, the ancient Pantagruelists have confirmed that which I say, and withal declared it to be not only possible, but also maintained the legitimacy of the infant, born of a woman in the eleventh month after the decease of her husband. (5) See the laws mention'd below. By means whereof the widows may, without danger, play at the close-buttock game, with might and main, and as hard as they can for the space of the first two months after the decease of their husbands. I pray you, my good lusty springal lads, if you find any of these females, that are worth the pains of untying the cod-piece-point, get up, and bring them to me; for if they happen within the third month to conceive, the child shall be heir to the deceased, and the mother shall pass for an honest woman.

When she is known to have conceived, thrust forward boldly, spare her not, whatever betide you, seeing the paunch is full. As Julia the daughter of the emperor Octavian never prostituted herself to her belly-bumpers, but when she found herself with child; after the manner of ships, that receive not their steers-men, till they have their ballast and lading. And if any blame the women, for that after pregnancy, they still continue buxome, and push for

(5) Hippocrates lib. de alimento. Plin. l. 7. c. 5. Plautus in Cistellaria. Marcus Varro, in his satire inscribed the testament, alledging the authority of Aristotle on this occasion. Censorinus, lib. de die natali. Arist. l. 7. c. 3, & 4. de natura animalium. Gellius, l. 3. c. 16. Servius in ecl. upon that verse of Virgil, *Matri longa decem*, &c. and a thousand other fools, whose number has been increased by the lawyers, ff. de suis & legit. l. intestato, § fin. And in authen. de restitut. & ea quæ parit in 11 mense. Moreover, upon these grounds have they foisted in their robigilardic law. Gallus lib. & post. & l. septimo ff. de stat. homin. &c.

more;

more ; whereas any beast, a cow or mare will kick and flounce, and admit no farther courtship from the bull or stallion : the answer will be, These are beasts, and know no better : (6) but the other are women and understand the glorious right they have to the pretty perquisite of a superfœtation, as Populia heretofore answered, according to the relation of Macrobius lib. 2. Saturnal. If the devil will not have them to bagge, (7) he must wring hard the spigot, and stop the bung-hole.



C H A P. IV.

How Gargamelle, being big with Gargantua, did eat a huge deal of tripes.

THE occasion and manner how Gargamelle was brought to bed, and delivered of her child, was thus : and if you do not believe it, I wish your bum-gut fall out. Her bum-gut, indeed, or fundament escaped her in an afternoon, on the third day of February, with having eaten at dinner too many godebillios. Godebillios are the fat tripes of coiros ; coiros are beeves fattened in the ox-stalls, and guimo meadows ; guimo meadows are those that may be mow'd twice a year. Of those fat beeves they had

(6) But the other are women, &c.] All this better half of what Rabelais says, and Populia answers, is omitted by Sir T. U.

(7) He must wring hard the spigot] Rabelais means, that after a woman has been three months a widow, she should be cautious how she has to do with a man, for fear of accidents which may hurt her reputation.

H

killed

killed three hundred sixty seven thousand and fourteen, to be salted at Shrovetide; that in the entring of the spring they might have plenty of powder'd beef, wherewith to season their mouths at the beginning of their meals, and to taste their wine the better.

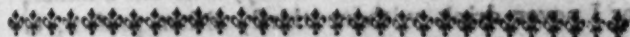
They had abundance of tripes, as you have heard, and they were so delicious, that every one licked his fingers. But (1) as the devil would have it, there was no possibility to keep them long sweet; and to let them stink was not so commendable or handsome: it was therefore concluded, that they should be all of them gulched up, without any waste. To this effect they invited all the burghers of Sainais, of Suillé, of the Roche Clermaud, of Vaugaudry, without omitting Coudray, Monpensier, the (2) Gué de Vede, and other their neighbours; all stiff drinkers, brave fellows, and good players at nine-

(1) As the devil would have it] In the original it is, *la grande diablerie à quatre personnages*: a play or show of devils, says Cotgrave, and that's all. M. du C. goes further: he tells us it is an expression used by the people of Poitou, to signify, *le malheur voulut*, as if we should say, By devilish ill luck such or such a thing happened. The rise of it was this: In the amphitheatre of Doué, and at St. Maixent in Poitou, they heretofore used to act religious plays, with more or fewer actors, among whom were commonly some devils, who were hereafter to torment hardened sinners world without end. These pious theatrical representations were called *petite*, or *grande diablerie*. *Petite* (little devilry) when there were less than four devils; *grande*, when there were four: whence the proverb comes, *faire le diable à quatre*, to make a more than ordinary hellish hurly-burly.

(2) Gué de Vede, &c.] All these places are either appertaining to Poitou, or adjoining to Chinon, Rabelais's town.

plins. The good man Grangousier took great pleasure in their company, and commanded there should be no want nor pinching for any thing: nevertheless he bade his wife eat sparingly, because she was near her time, and that these tripes were no very commendable meat. (3) They would fain, said he, be at the chewing of ordure, who eat the bag that contain'd it. Notwithstanding these admonitions, she did eat sixteen quarters, two bushels, three pecks, and a pipkin full. What a filthy deal of lob-lolly was here, to swell and wamble in her guts?

After dinner they all went tag-rag together to the willow-grove, where, on the green grass, to the sound of the merry flutes, and pleasant bag-pipes, they danced so gallantly, that it was a sweet and heavenly sport to see them so frolic.



CHAP. V.

How they chirped over their cups.

THEN did they fall upon the chat of (1) the afternoon's collation; and forthwith began flaggons to go, gammons to trot, goblets to fly,

H 2

great

(3) They would fain, &c.] In Alsace, where they are great eaters of tripe, and where Rabelais lived some time, they have a proverb, which may run thus in English

Scrape tripe as clean as e'er you can,

A tythe of filth will still remain.

(1) Afternoon's collation] Reciner in French: from *recenare*, the *cœna* being the dinner of the antients,

great bowls to ting, glasses to ring: draw, reach, fill, mix, give it me without water: so my friend, so, (2) whip me off this glass neatly: bring me hither some claret, a full weeping glass till it run over: a cessation and truce with thirst. Ha! thou false fever, wilt thou not be gone? By my figgins, godmother, I cannot as yet enter in the humour of being merry, nor drink so currently as I would. You have catch'd a cold, gammer. Yea forsooth, sir. By the belly of sanct Buff, let us talk of our drink. I never drink but at my hours, like the pope's mule; and I never drink but in (3) my breviary, like good father Gardian. Which was first, thirst or drinking? Thirst, for who in the time of innocence would have drunk without being a-thirst? Nay, sir, it was drinking; for *privatio præsupponit habitum*. I am learned you see: *Fœcundi calices quem non fecere disertum*? We poor (4) innocents drink but too much without thirst. Not I truly, who am a sinner; for I never drink without thirst, either present, or future; to prevent it, as you know, I drink for the thirst to come: I drink eternally; this is to me an eternity of drinking, and drinking of an eternity. Let us sing, let us drink; now for a catch; dust it away; where is my nogging? what, (5) it seems I do

(2) Whip, &c.] Fouette moi ce verre, whip me that glass, turn up the bottom or breech of it, as when you whip a child.

(3) In my breviary] The mendicants invented certain flaggons made in the shape of breviaries. Thence theological wine, to drink theologically, &c.

(4) Innocents] These are monks, who call the hood of their habit, the biggin of innocence. But their words will bear an allusion to what's said of some innocent people, who are tortur'd with water forced down their throat to make 'em confess.

(5) It seems I do not drink but by proxy] Sr. T. U. has

do not drink but by proxy. Do you wet yourselves to dry, or do you dry to wet you? Pish, I understand not the rhetoric, theoric I should say, but I help myself somewhat by the practic. Enough, I sup, I wet, I humect, I moisten my gullet, I drink, and all for fear of dying; drink always and you shall never die. If I drink not, I am a-ground and lost. I am stark dead without drink, and my soul ready to fly into some marish amongst frogs; (6) the soul never dwells in a dry place.

O you butlers, creators of new forms, make me of no drinker a drinker: a perennity and everlastingness of sprinkling, and bedewing me through these my parched and sinewy bowels. He drinks in vain that feels not the pleasure of it: this entereth into my veins; the pissing tool shall have none on't. I would willingly wash the tripes of the calf which I rear'd this morning. I have pretty well now balasted my stomach. If the papers of my bonds and bills could drink as well as I do, my creditors would have their hands full. Hold up your dagger-hand; that hand of yours spoils your nose. O how many other such will go in here before this go out! What, drink at so shallow a ford? it is enough to break both girths and breast-leather. This is called a cup of dissimulation. What difference is there between a bottle and a flaggon? Great difference: the bottle

has left out the but. Procuration, it is in the original, for these monks or canons who speak here used to give very grudgingly their procuration-feasts to their visitors.

(6) The soul, &c.] Upon those words of S. Augustin, *anima certè, quia spiritus est, in sicco habitare non potest*, reported in 2d part of the decree, *caus. 32, &c.* the gloss says, *et est argumentum pro Normannis, Anglicis, & Polonis, ut possint fortiter bibere, ne anima habitet in sicco.* To which a Flemish physician, Peter Chatelain, a learned man, made this pleasant addition, *verisimile est glossatorem ignorasse naturam Belgarum.*

is stopped with a stopple, and flaccon a vis. Our fathers drank lustily, and emptied their cans; this is bien chié, chanté, well rack'd, well sung. Come, let us drink: will you send nothing to the river? here is one going to wash the tripes. I drink no more than a sponge. I drink like a templar knight. And I tanquam sponfus. And I sicut terra sine aqua. Give me a synonymon for a gammon of bacon; it is the compulsofy of drinkers; it is a pully; by a (7) pully-rope wine is let down into a cellar, and by a gammon into the stomach. Ha now boys hither; some drink, some drink; there is no trouble in it. Respice personam; pone pro duo, bus non est in usu. If I could get up as well as I can swallow down, I had been long e'er now very thigh in the air. Thus became Tom Tofs-pot rich: thus went in the taylor's stitch: thus did (8) Bacchus conquer india (9); thus philosophy, Melinda. A little rain allays a great deal of wind; long tippling breaks the thunder. But if there came such liquor from my buttock, would not you suck the udder? Here, page, fill; I prithe forget me not when it comes to my turn; and I will enter the election I have made of thee into the very register of my heart. Sup Simon; pull away, there is somewhat in the pot. I appeal from thirst, and disclaim its jurisdiction. Page, sue out my appeal in form. This

(7) A pully-rope, &c.] Thus we say, a red herring is a shoeing-horn to a pot of ale.

(8) Thus did Bacchus conquer India] That is, all the conquests Bacchus made in the Indies, are no more than the chimerical projects of drinkers, when the wine gets into their noddles.

(9) Thus philosophy, Melinda] The sages of Portugal, having undertaken to convert the people of Melinda, wrought upon them as much by drinking as reasoning, which afterwards made the conquest of the whole country easy to the Portuguese.

rem-

remnant in the bottom of the glass must follow its leader. I was wont heretofore to drink out all, but now I leave nothing. Make not such haste; we must carry all along with us. Hey day, here are tripes fit for our sport; godebillios of the dun ox with the black streak. O for God's sake let us lash them soundly, yet thriftily. (10) Drink, or I will. No, no, drink I beseech you; sparrows will not eat unless you bob them on the tail; nor can I drink if I be not fairly spoke to. (11) Lagonædatera, there is not a cunniborow in all my body, where this wine doth not ferret out my thirst. Ho, this will bang it soundly; but this shall banish it utterly. Let us make proclamation by the sound of flaggons and bottles, that whoever hath lost his thirst come not hither to seek it. (12) Long spits are to be voided

H 4 with-

(10) Drink, or I will] This do's not mean, drink, or I will drink, as one would take it to mean by the full stop. In m. du C's edition it is thus, beuvez, ou je vous drink, or i'll give ye a knock, suppose. It is a figure of speech call'd aposiopesis, when a person, through anger and earnestness, leaves out some word or part of the sentence, and yet may be understood; as in Virgil, quos ego sed motos præstat componere fluctus. Where puniam, or multabo, or the like is to be understood.

(11) Lagonædatera,] It should be, as it is in Rabelais, lagona edatera. These two words are no other than Biscayan, and mean, Partner, some drink; tho' the Dutch scholiast takes a world of fruitless pains to prove them Greek words; in the first place, either from λαγόνες, the flanks or empty parts of the lower belly above the hanches, where are the intestines, of which puddings are made; and ἔδω, to eat. And if this won't down, then he gives ye another derivation, and so on.

(12) Long spits are to be voided without doors] He that can tell me the meaning of this --- erit mihi magnus Apollo. The original is, longs clysteres de beuverye l'out

without doors. The great God made the planets, and we make the (13) platters neat. I have the word of the gospel in my mouth, Sitio. The stone called Asbestos, is not more unquenchable, than the thirst of my paternity. Appetite comes with eating, says (14) Angeston; but the thirst goes away with drinking. I have a remedy against thirst, quite contrary to that which is good against the biting of a mad dog: keep running after a dog, and he will never bite you; drink always before the thirst, and it will never come upon you. There I catch you, I awake you. Argus had a hundred eyes for his fight; a butler should have (like Briareus) a hundred hands wherewith to fill us wine indefatigably. Ha now lads (15), let us wet; it will be time to dry

Come eat.
l'ont faict vuyder hors de logis. i. e. long clysters of quaffing and bouzing have made him void the house. What him you'll say. Why, thirst, named just before,

(13) Platters neat] Plates neat would come nearer the French pun, viz. *planettes* and *plats netz*.

(14) Angeston] This in all probability alludes to Jerom le Hangeft a doctor of Paris, a great school-divine, and a barbarous writer of those times, and serves to shew, that it was not, as has been thought, Amyot bishop of Auxerre who first brought up this saying.

(15) Let us wet, &c.] He before had said, in this chapter, do you wet yourselves to dry, or do you dry to wet you? this is not unlike the song of an old teffy toper,

Remplis ton verre vuide,
Vuide ton verre plein.
Je ne puis souffrir dans ta main
Un verre ni vuide ni plein.

Fill, fill your glafs which empty stands :
Empty it, and let it pass :
For I hate to see in people's hands,
A full or empty glafs.

here-

hereafter. White wine here, wine boys; pour out all, *par le diable*; fill, I say, fill and fill till it be full. My tongue peels. *Lans*, tringue; to thee countryman, I drink to thee good fellow. (16) Camrade to thee, lusty, lively: ha, la, la, that was drunk to some purpose, and bravely gulped over. (17) O *lachryma Christi*, it is of the best grape; I faith, (18) pure Greek, Greek. O the fine white wine! upon my conscience it is a kind of (19)

(16) Camrade] *Compaign*, an old French word, to which has succeeded *compagnon*, tho' *compaign* is still used in *Languedoc* and *Picardy*. *Caninius* says it comes from the Latin *compaganus*, not from corn and panis.

(17) O *lachryma Christi*] Within eight miles of *Viterbo*, and two days journey from *Rome*, on the descent of a hill inclos'd within the territory of the little town of *Montefiascone*, grows the excellent *Moscattello* wine, otherwise call'd *lacrymæ Christi*, from a neighbouring abbey which boasts of being possess'd of a tear just like that at *Vendôme*. Tho' now this wine is rarely to be had, ev'n on the spot, the great duke of *Tuscany* generally causing it to be carry'd off for his own use and for presents; yet a German gentleman drank of it to that excess that he dy'd of it, if we may believe a Latin epitaph said to be made by his valet, upon him. (See *Misson*, *Let.* 27.) We read in the letters *obscurorum virorum*, that a master of arts of *Cologne* going to *Rome*, to solicit against *Reuchlin* belike, drank here pretty liberally of this same *lacryma*, and liked it so well, that from the abundance of his heart he cried out, *Utinam Christus vellet etiam flere in patriâ nostrâ!*

(18) Pure Greek] *Deviniere* in the original, not Greek. *Deviniere* was the vineyard belonging to the author's father, and the place where he was born. Sir T. U. might take *deviniere* to be meant of the wine, as if it was divine, Greek wine.

(19) *Taffetas wine*] As smooth and pleasing to the taste as *taffeta* is to the feeling.

Taffatas wine: him, him, it is of (20) one ear, (21) well wrought, and of good wool. Courage camrade, up thy heart, Billy: we will not be beasted at this bout, for I have got one trick. Ex hoc in hoc. There is no enchantment nor charm there, every one of you hath seen it: my prenticeship is out, (22) I am a free man at this trade. I am an abbot (pshaw I should say) O the drinkers, those that are a-dry; O poor thirsty souls! Good page, my friend, fill me here some, and (23) crown the cup, I prithee, (24) à la cardinale. Natura abhorret vacuum.

(20) Wine of one ear] A proverbial expression for excellent good wine. In some parts of Leicestershire and elsewhere, speaking of good ale, ale of one ear: bad ale, ale of two ears. Because when 'tis good, we give a nod with one ear: if bad, we shake our head, that is, give a sign with both ears that we don't like it.

(21) Well wrought, and of good wool] That is, it has both a good body and a delicate taste.

(22) I am a free man of this trade] Je suis prêtre macé, he would say, maître passé, but his tongue trip'd, being fuddled. As if any of us in our cups should say, The chichop of Bichester loves beggs and aeon, instead of the bishop of Chichester loves eggs and bacon.

(23) Crown the cup] Pour on, till the wine seems to crown my glass. Homer and Virgil use this expression more than once. Writing the word, pour on, puts me in mind of an honest faithful drunkard, who, being call'd upon when he lay snoring upon the floor to get up, and not to leave his wine behind him, answer'd, Pour it upon me.

(24) A la cardinale] A brimmer. Rouge-bord, a red-brim (for red wine) is another word for a brimmer, synonymous to cardinale: for rouge-bord means a red-brim, as I said, and cardinale means a cardinal's hat, which is red.

Would

Would you say that a fly could drink in this? (25)
A la mode de Bretagne. Clear off, neat, supernaculum; swill it over heartily, no deceit in a brimmer, Nectar and ambrosia.



C H A P. VI.

How Gargantua was born in a strange manner.

WHilst they were on this discourse, and pleasant little of drinking, Gargamelle began to be a little unwell in her lower parts: whereupon Grangousier arose from off the grass, and fell to comfort her very honestly and kindly, suspecting that she was in travail, and told her that it was best for her to sit down upon the grass under the willows; because she was like very shortly to see young feet; and that therefore it was convenient she should pluck up her spirits, and take a good heart at the new coming of her baby: saying to her withal, that although the pain was somewhat grievous to her, it would be but of short continuance; and that the succeeding joy would quickly remove that sorrow, in such sort that she should not so much as remember it (1). On with a sheep's courage, quoth he, dispatch

(25) A la mode de Bretagne] Below in l. 2. 27. Buvons ici à la Bretesque. Let's imitate the Bretons, who never leave a drop in the glass; whereas in the other provinces they never empty the glass, but always leave something for manners, as we say.

(1) On with a sheep's courage] Have at least as much courage as a ewe sheep that's going to year. Instead of these words, [on with a sheep's courage] to

patch this boy, and we will speedily fall to work for the making of another. Ha (said she) so well as you speak at your own ease, you that are men; well then, in the name of God, I'll do my best, seeing you will have it so; but would to God that it were cut off from you. What? (said Grangousier). Ha (said she) you are a good man indeed, you understand it well enough. What my member? (said he). (2) Udzoekers, if it please you, that shall be done instantly; bid 'em bring hither a knife. Alas, (said she) the Lord forbid; I pray Jesus to forgive me, I did not say it from my heart; do it not any kind of harm, neither more nor less for my speaking; but I am like to have work enough to day, and all for your member; yet God blefs both you and it.

Courage, courage (said he) take you no care of the matter (3); let the four foremost oxen do the work.

those inclusively, [seeing you will have it so] we find in the edition of Dolet, agreeably to those of Francis Justus 1534 and 1535, the following words: I'll prove it, said he; our saviour says in the gospel, Joannis 16, a woman, when she is in travail, hath sorrow, because her hour is come; but as assoon as she is delivered of the child, she remembereth no more the anguish. Ha, said she, you say well, and I had much rather hear such sentences of the gospel, and find myself the better for't, than to hear the life of St. Margaret, or such like canting hypocritical trumpery.

(2) Udzoekers] Sang de cabres. By the blood of goats, for cabres in Gascon is chèvres. This Gascon expression is one reason which induces m. Motteux to think that, under the name of Grangousier, Rabelais means John d'Albret king of Navarre.

(3) Let the four fore-most oxen do the work] Let your reliance be on the vigour and stretching-leatheriness of the suffering part: for we see but very few women, however weakly they be, but what happily get over the condition you are in. Let the four fore-most



The MIDWIVES come to the



the assistance of GARGAMELLE.

work. I will yet go drink one whiff more, and if in the mean time any thing befall you, I will be so near, that, at the first whistling in your fist, I shall be with you. A little while after she began to groan, lament, and cry; then suddenly came the midwives from all quarters, who, groping her below, found some (4) peloderies of a bad flavour indeed: this they thought had been the child; but it was her fundament that was slipp'd out with the mollification of her intestinum rectum, which you call the bum-gut; and that merely by eating of too many tripes, as we have shewed you before. Whereupon an old ugly trot in the company, who was reputed a notable physician, and was come from (5) Bris-paille near to St. Gnou three-score years before, made her

most oxen do the work, is a proverbial expression in the province of Poitou, where, not having horses enough to draw their waggons and carts, they usually draw with three couple of oxen, if they go far and the way is bad. The four foremost, which are always the ablest, follow each other very close, but they are at a considerable distance from the two thillers, that when the cart or wain is set fast in a slough, these four, which are made to do it, may draw out of the mire the two others, together with the waggon or cart.

(4) Peloderies] Pellauderies, Rabelais spells it. Cotgrave construes it, filthy matter, beastly or ugly stuff. M. du Chat says, 'tis the shreds, parings, clippings, scrapings of beasts hides and skids, from peau, (pellis in Latin). In Normandy they call pellautier, a worker in hides: a pelter we may say in English.

(5) Come from Bris-paille near to St. Gnou] It should be Genou, not Gnou. In Languedoc and in Dauphiny, to say of a woman, that she is come from Brisepaille, near St. Genou, so many years ago, is to call her an old where, and literally tho' punningly signifies, that the ~~draw~~ (paille) of her bed has been long since bruis'd (brisée) with the knees (genoux) of her belly-bumpers. These three make brise paille Genou.

so horrible a restrictive and binding medicine, whereby all her arse-pipes were so oppilated, stopped, obstructed, and contracted, that you could hardly have opened and enlarged them with your teeth. Which is a terrible thing to think upon (6), seeing the

(6) Seeing the devil at mass, &c.] This is not very clear, as the translator has manag'd it. Perhaps the reader will understand it better when he has perus'd the following note of m. du Chat, which is this: Peter Grosnet, in his collection of Cato's golden sayings and other moral sentences, relates this story in the following terms:

Notez, en l'eglise de dieu
Femmes ensemble caquetoient, &c.

Two gossips prating in a church,
The dev'l, who stood upon the lurch,
In short-hand on a parchment-roll
Writ down their words; and when the scroll
Could hold no more (it was so full)
His devilship began to pull
And stretch it with his teeth; which failing,
He knock'd his head against the railling.
St. Martin laugh'd, tho' then at mass,
To see the devil such an ass
To think a parchment roll, or ev'n a skin
Could hold two womens chat when they begin.

The people, taking notice of St. Martin's laughing, ask'd him, after mass, the reason of it: then the saint reveal'd his vision, and so we come to know this (true) story. The tales of Eutrapel touch upon it en passant: nay, it was seen, in 1678, represented at Brest, in the church of la Recouvrance, in a picture, containing likewise a recital of the history both in French and Bas-Breton. N.B. There is, at St. Omers, in the church of St. Bertin, a very fine and large piece of painting in a frame, the figures as big as the life, of much such another

the devil at mass at St. Martin's was puzzled with the like task, when with his teeth he lengthened out the parchment whereon he wrote the tittle tattle of two young mangy whores.

The effect of this was, that the cotyledons of her matrix were all loosened above, through which the child sprung up and leap'd, and, so entering into the vena cava; did climb by the diaphragm even above her shoulders (where that vein divides itself into two) and, from thence taking his way towards the left side, issued forth at her left ear. As soon as he was born, he cried not as other babes use to do, mies, mies, mies, but with a high, sturdy, and big voice stoutly aloud, drink, drink, drink, as inviting all the world to drink with him. The noise hereof was so extreemly great, that it was heard in both the countries at once, of (7) Beauce and Bibarois. I doubt me that you do not thoroughly believe the truth of this strange nativity. Though you believe it not I care not much: but an honest man, and of good judgment, believeth still what is told him, and that which he finds written.

Is this beyond our law, or our faith? against reason or the holy scripture? For my part, I find nothing in the sacred bible that is against it: but tell me, if it had been the will of God, would you say

ther story of St. Anthony, which the translator and compiler of these notes not long ago saw there, to his great edification, and his no less satisfaction.

(7) Beauce and Bibarois] Beusse (for so Rabelais spells it) is a large town, which gives name to a little river, form'd by divers springs near Loudun. The Bibarois is nothing else but the Vivarets, as the Gascons pronounce that word. Rabelais here reflects upon the country of Beusse and Vivarets, as if the inhabitants were great drinkers, *bûveurs*, (*bibitores*, if I may use that Latin word, to answer the French *bibarois*) and *bûverie* (*bibbing*) by way of pun upon *beusse*.

that

that he could not do it? Grammercy; I beseech you never dumfound or embaraſs your heads with theſe idle conceits: for I tell you, nothing is impoſſible with God; and, if he pleaſed, all women henceforth ſhould bring forth their children at the ear. Was not Bacchus engender'd out of the very thigh of Jupiter? Did not Roquetaillade come out at his mother's heel? and Crocmouſh from the ſlipper of his nurſe? Was not Minerva born of the brain, even through the ear of Jove? Adonis of the bark of a myrrh-tree? and Caſtor and Pollux of the (8) doupe of that egg which was laid and hatched by Leda? But you would wonder more, and with far greater amazement, if I ſhould now preſent you with that chapter of Pliny, wherein he treateth of ſtrange births, and contrary to nature; and yet am not I ſo impudent a lyar as he was. Read the ſeventh book of his natural hiſtory, chap. 3. and trouble not my head any more about this.



CHAP. VII.

After what manner Gargantua had his name given him; and how he tippled, bibbed, and curried the can.

THE good man Grangouſier, drinking and making merry with the reſt, heard the horrible noiſe which his ſon had made as he entered into the

(8) Doupe of that egg] I know not what doupe means, unleſs it's Scotch for double. Leda was indeed double-egg'd, for Jupiter turn'd himſelf into a ſwan, and lay with her juſt after her huſband: by them two, ſhe had two

the light of this world, when he cried out, drink, drink, drink; whereupon he said in French, *Que grand tu as & souple le gousier*, that is to say, how great and nimble a throat thou hast; which the company hearing, said, that verily the child ought to be called (1) *Gargantua*; because it was the first word that after his birth his father had spoke, in imitation, and at the example, of the ancient Hebrews; whereunto he condescended, and his mother was very well pleased therewith. In the mean while, to quiet the child, they gave him to drink a *tirelarigot*, that is, 'till his throat was like to crack with it; then was he carried to the font, and there baptized, according to the manner of good christians.

Immediately thereafter were appointed for him, seventeen thousand nine hundred and thirteen cows of the towns of (2) *Pautille* and *Breemond*, to furnish him with milk in ordinary; for it was impossible to find a nurse sufficient for him in all the country, considering the great quantity of milk that was requisite for his nourishment: altho' there were not wanting some doctors of the opinion of *Scotus*, who affirmed that his own mother gave him suck, and that she could draw out of her breasts one thousand four hundred two pipes and nine pails of milk at every time. Which indeed is not probable, and this point hath

two eggs; of one came *Pollux* and *Helena*; of the other *Castor* and *Clytemnestra*. *Rabelais's* words are only, *de la cocque d'un œuf*.

(1) *Gargantua*] This word is partly made up of those three words before, *Grand tu as*, as the French pronounce it. X

(2) *Pautille* and *Breemond*] The map of the *Chinonois* (*Rabelais's* native country) places *Potille* on the river *Vienne*, within a league of *Chinon*; and *Brehemont* on the *Loire*, three leagues from *Chinon*, on which it is dependant. Here are made those cheeses, which by the French translator of *Platina de obsoniis*, were so highly valued,

hath been found (3) duggishly scandalous and offensive to tender ears, for that it savoured a little of heresy. Thus was he handled for one year and ten months; after which time, by the advice of physicians, they began to carry him abroad; and then was made for him a fine little cart drawn with oxen, of the invention of (4) Jan Denio; wherein they led him hither and thither with great joy, and he was worth the seeing; for he was a fine boy, had a burly physiognomy, and almost ten chins; he cried very little, but beshit himself every hour: for to speak truly of him, he was wonderfully phlegmatic in his posteriors, both by reason of his natural complexion, and the accidental disposition which had befallen him by his too much quaffing of the septembral juice. Yet without a cause did not he sip one drop; for if he happened to be vexed, angry, displeas'd or sorry; if he did fret, if he did weep, if he did cry, and what grievous quarter soever he kept; bring him some drink, he would be instantly

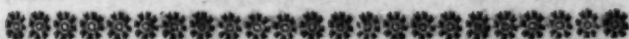
valued, that in his translation, printed in the year 1505, though Platina does not take any notice of those cheefes, yet he has made particular and very honourable mention of them; wherein he has been followed by Bruyerin or la Bruyere Champier, l. 14. de re cibaria, c. 8.

(3) Duggishly scandalous] Mammallement scandaluse. Rabelais here seems particularly to have in view the anathema pronounced by the universities of Louvain and Cologne, and afterwards by pope Leo X, in 1520, against the propositions of Luther; which, as his very adversaries confess'd, were not all equally heretical and capital. See Sleidan, l. 2. and Fra. Paolo's history of the council of Trent.

(4) Jan Denio;] Rabelais calls him Jehan, not Jan, (for jan means a cuckold) Denyau, not Denio. An antient and honourable family, most of them lawyers, both in Poitou and Bretagne.

paci-

pacified, come to his own temper, be in a good humour again, and as still and quiet as ever. One of his governesses told me (swearing by her fig) how he was so accustomed to this kind of way, that, at the sound of pints and flaggons, he would on a sudden fall into an ecstasy, as if he had then tasted of the joys of paradise; so that they, upon consideration of this his divine complexion, would every morning, to cheer him up, play with a knife upon the glasses, on the bottles with their stopples, and on the pottle-pots with their lids and covers; at the sound whereof he became gay, did leap for joy, would loll and rock himself in the cradle, then nod with his head, (5) monocordising his fingers, and (6) barytonising with his tail. *



CHAP. VIII.

How they apparelled Gargantua.

BEING of this age, his father ordained to have cloaths made to him in his own livery, which was white and blue. To work then went the tailors, and with great expedition were those cloaths

(5) Monocordising his fingers] It should be monocordising with his fingers. Moving his fingers as if he was about to play on the instrument, called by the antients monochorde, because it had but one string. The monochorde of the moderns has kept the same name (though it has several strings) because they are unisons.

(6) Barytonising with his tail] The art of rhetoric, quoted by Borel, has the word barytoniser, but barytoner is better. It means yielding a grave tone or accent, *Barytoner*. Gargantua formed the acute accent with his fingers, and the grave with his bum.

made,

made, cut, and sewed according to the fashion that was then in vogue. I find by the ancient records, to be seen in the (1) chamber of accounts at Montforeau, that he was accoutred in manner as followeth. To make him every shirt of his, were taken up nine hundred ells of Chateleraud linnen, and two hundred for the guffets, in manner of cushions, which they put under his arm-pits: his shirt was not gathered nor plaited, for the (2) plaiting of shirts was not found out, 'till the seamstresses (when the point of their needles was broken) began to work and occupy with the tail. There were taken up for his doublet eight hundred and thirteen ells of white satin, and for his codpiece points, fifteen hundred and nine dogs skins and a half. Then was it that men began to tie their breeches to their doublets, and not their doublets to their breeches; for it is (3) against nature, as hath most amply been shewed by

(1) Chamber of accounts at Montforeau) Rabelais placing the scene of his romance in Touraine, and part of the adjoining provinces, was resolv'd to settle a chamber of accounts at Montforeau, a little town and comté in Anjou, on the Loire, alluding, belike, to the title of comtes, which belong'd to the lords of Montforeau; a family so eminent about the 12th century, that Walter de Montforeau is stiled most christian prince in an instrument of those times, as m. Menage has observed, as did likewise m. Pavillon before him.

(2) Plaiting of shirts] This fashion began in Rabelais's time. *Nam rugæ hæ, quid aliud sunt hoc tempore, quam nidi, aut receptacula pediculorum & pulicum*, says one in Vives (dial. intituled, *vestitus & deambulatio matutina*). The person, who spoke thus, did not like that new mode it seems, and so says, the gathers of such shirts are fit for nothing but to harbour lice and fleas.

(3) Against nature] Indeed it is neither natural nor possible, to fasten or hang one thing to another thing, which were lower than it.

Ockam

(4) Ockam upon the exponible of master Hap-
chauffade.

For his breeches, were taken up eleven hundred and five ells, and a third, of white broad cloth. They were cut in form of pillars, chamfred, channel'd, and pink'd behind, that they might not overhear his reins; and were, within the panes, puffed out with the lining of as much blue damask as was needful; and remark, that he had very good kneerowers, proportionable to the rest of his stature.

For his cod-piece, was used sixteen ells and a quarter of the same cloth, and it was fashion'd on the top like unto a triumphant arch, most gallantly fastened with two enamell'd clasps, in each of which was set a great emerald, as big as an orange: for, as says Orpheus, lib. de lapidibus, and Pliny, lib. ultimo, it hath an erective virtue and comfortative of the natural member. The jest, or out-standing of his codpiece, was of the length of a yard, jagged and pinked, and withal bagging, and strouting out with the blue damask lining, after the manner of his

(4) Ockam] The copy in Rabelais's own hand-writing has it Olzam in old characters, according to which, in the manuscripts, and many printed pieces of those times, the k is made like an z; whence it is, that not one of the editions I have yet seen has it Okam or Ockam, which is that English doctor's true name, but all of them Olkam, Olcan, or Olzam. Here below, in chap. 33, the printers have committed the same fault in the word Lubec, for in the edition of Niery 1573, we see Lubelz for Lubeck. In c. 40. l. 3. A. D. 1553, that edition has Stolzom for Stockholm, and in prol. of l. 4. Ollzegon for Ockeghem, still carry'd on by the same blunder; nay, even those that work'd for H. Stephens on the best edition of his apology for Herodotus, A. D. 1566, have stumbled at the word Kyrielle and Lansqueneks, instead of which, they have put Izirielle and lansquenelz.

breeches:

breeches: but had you seen the fair embroidery of the small needle-work purl, and the curiously interlaced knots, by the goldsmith's art, set out and trimm'd with rich diamonds, precious rubies, fine turquoises, costly emeralds, and Persian pearls; you would have compar'd it to a fair cornucopia, or horn of abundance, such as you see in antics, or as Rhea gave to the two nymphs, Amalthea and Ida, the nurses of Jupiter.

And like to that horn of abundance, it was still gallant, succulent, droppy, sappy, pithy, lively, always flourishing, always fructifying, full of juice, full of flower, full of fruit, and all manner of delight. Blessed lady! 'twould have done one good to have seen it: but I will tell you more of it in the book which I have made of the dignity of codpieces. One thing I will tell you, that as it was both long and large, so was it well furnished and provided within; nothing like unto the hypocritical codpieces, of some fond wooers and wench-courtiers, which are stuffed only with wind, to the great prejudice of the female sex.

For his shoes, were taken up four hundred and six ells of blue crimson velvet, and were very neatly cut by parallel lines, joined in uniform cylinders: for the soling of them, were made use of eleven hundred hides of brown cows, shapen like the tail of a (5) keeling.

For his coat, were taken up eighteen hundred ells of blue velvet, died in grain, embroidered in its borders with fair gillflowers, in the middle decked with silver purl, intermix'd with plaits of gold, and store of pearls; hereby shewing, that in his time he

(5) Keeling] An unusual word, as the Camb. dict. says, for what the Latins, or rather Greeks call *salpa*: that is, a stock-fish. Rather, as Cotgrave says, a kind of small cod, whereof stock-fish is made.

would

would prove an especial good fellow, and singular whip-can.

His girdle was made of three hundred ells and a half of silken serge, half white and half blue, if I mistake it not. His sword was not of Valentia, nor his dagger of Saragosa, for his father could not endure these hidalgos borrachos marañifados como diablos; but he had a fair sword made of wood, and the dagger of boiled leather, as well painted and gilded as any man could wish.

His purse was made of the cod of an elephant, which was given him by (6) Her Pracontal, proconsul of Lybia.

For his gown, were employed nine thousand six hundred ells, wanting two thirds, of blue velvet, as before, all so diagonally purled, that by true perspective issued thence an unnamed colour, like that you see in the necks of turtle-doves or turky-cocks; which wonderfully rejoiceth the eyes of the beholders. For his bonnet, or cap, were taken up three hundred two ells and a quarter of white velvet, and the form thereof was white and round, of the bigness of his head; for his father said, that the caps of the (7) Marrabaife fashion, made like the cover of a pasty, would

(6) Her Pracontal] The sire Pracontal, of an ancient family in Dauphiny.

(7) Caps of the Marrabaife fashion] Bonnetz à la Marrabaife, (i. e. à la Juive) Jew fashion, and as they are worn by the Spaniards; many of whom are counted a sort of Jews and Mahometans concealed. Marrabaife seems to be a word compounded of Maurus and Arabs, because the Moors and Arabians ruled a long time in part of Spain; and as there were many Jews intermix'd among them, thence Marrabais means a Mahometan and a Jew. And because the Spaniards are abusively named Marranes and Marrabais, as if they held with the Jews; therefore, when in c. 22, l. 3. we read of the poet Raminagrobis, 'he is by G--d a witty, quick, and subtil sophister,

would, one time or other, bring a mischief on those that wore them. For his plume, he wore a fair great blue feather, plucked from an onocrotal of the country of Hircania the wild, very prettily hanging down over his right ear. For the jewel or broach, which in his cap he carried, he had in a cake of gold, weighing threescore and eight marks, a fair piece of enamell'd work, wherein were portrayed a man's body, with two heads, looking towards one another, four arms, four feet, two arses; such as Plato in Symposio says, was the mystical beginning of man's nature; and about it was written in Ionic letters (8) Ἀγάπη εἰς ζήτησιν ταῖα ἰαυλῆς.

To wear about his neck, he had a golden chain, weighing twenty five thousand and sixty three marks of gold, the link thereof being made after the manner of great berries, amongst which were set in work green jaspers engraven, and cut dragon like, all environed with beams and sparks, as king Nicephos of old was wont to wear them; and it reached down to the very bust of the rising of his belly, whereby he reaped great benefit all his life long, as the Greek physicians knew well enough. For his gloves, were put in work sixteen (9) otters skins, and three of sophister, I'll lay an even wager he is a Marrabais, Rabelais undoubtedly means he is acute as the Spaniards, who, as is well known, being much attach'd to school divinity, are consequently great logicians.

(8) Ἀγάπη, &c.] Charity seeketh not her own. I think ἀγάπη looks bald without the præpositive article ἡ.

(9) Otters skins] Peaux de Lutins. Lutin in French is not an otter, but an hob-goblin. Loutre indeed is an otter, and sir T. U. mistook it for the other, deceiv'd by the similitude of the name, not of the thing, for there's no such thing as an hob-goblin; and for that reason Rabelais here introduces it; for what can be more imaginary than an hob-goblin's skin?

lougamous

loupgarous or (10) men-eating wolves, for the bordering of them: and of this stuff were they made, by the appointment of the cabalists of (11) Sanlouand. As for the rings which his father would have him to wear, to renew the ancient mark of nobility, he had on the fore-finger of his left hand a carbuncle as big as an ostridge's egg, in chased very daintily in gold of the fineness of a Turkey seraph. Upon the (12) middle finger of the same hand, he had a ring made of four metals together, of the (13) strongest fashion that ever was seen; so that the steel did not crash against the gold, nor the silver crush the copper. All this was made by captain Chappuys, and Alcofribas his operator. On the medical finger of his right hand, he had a ring made spire-ways, wherein was set a perfect baleau ruby, a pointed diamond, and (14) a poison emerald of an inestimable value; for Hans-carvel, the king of Melinda's jeweller, esteemed them at the rate of threescore and nine millions, eight hundred ninety four thousand and eight French

(10) Men-eating wolves] Loupgarous. This word means a man who is said to transform himself, or thinks himself transform'd into a wolf. See Cotgrave's various and different accounts of this imaginary creature. Rabelais only gives it as a synonymous word for an hobgoblin; a hob-thrush, robin-goodfellow, &c.

(11) Sanlouand] A priory on the Vienne, about a league from Chinon.

(12) Middle finger] Medical finger in the original: which among the Greeks indeed was the middle finger, quod eo vett. medici miscerent pharmaca. Alex. ab. Alex. Among the Latins 'twas otherwise; they call'd the ring-finger medicus, as well as annularis. See Camb. dict. under Digitus for the names and reasons of all the fingers as well as thumb.

(13) Strongest] Read strangest.

(14) A poison emerald] It is in the original une emeraug de physon, not poison.

crowns (15) of Berry; and at so much did (16) the Jews of Augsbuꝛg prize them.



CHAP. IX.

The colours and liveries of Gargantua.

GARGANTUA's colours were white and blue, as I have shewed you before; by which his father would give us to understand, that his son to

(15) Crowns of Berry] In the French, Moutons à la grande laine: well wool'd sheep; a gold coin, on one side whereof was represented Jesus Christ under the figure of a lamb, with these words round it, *Agnus Dei qui tollis peccata mundi, miserere nobis*. Rabelais often uses this word.

(16) The Jews of Augsbuꝛg] Les Fourques d'Augsbuꝛg. These were no Jews (but of fir T. U's own circumcising) unless you'll call a man a Jew, for being as rich as a Jew. Rabelais in his first letter tells us they were vastly rich and very eminent merchants; for his words are, Next to the Fourques of Augsbuꝛg in Germany, Philip Strozzi of Florence in Italy, is counted the richest merchant in christendom. Their true name is Foucker, and they are at this day counts of the empire, of which they were made barons by the emperor Maximilian I. The supplement to Morey giving an account of the name Fouckers, I thought fit to translate it: "They were the richest merchants in Augsbuꝛg (their native city) in Charles Vth's time, and obtain'd of that emperor a privilege, exclusive of all others, to bring from Venice into Germany, all the spiceries, which were distributed in France, and all the neighbouring countries. As these spiceries at that time came from the Levant only by the Red Sea, and from thence into the Mediterranean, they were very

"scarce

to him was a heavenly joy; for the white did signify gladness, pleasure, delight, and rejoycing; and the blue, celestial things. I know well enough, that in reading this you laugh at the old toper, and hold this exposition of colours to be very extravagant, and utterly disagreeable to reason, because white is said to signify faith, and blue, constancy. But without moving, vexing, heating, or putting you in a chafe (for the weather is dangerous) answer me if it please you; for no other compulsory way of arguing will I use towards you, or any else; only now and then I will mention a word or two of my bottle.

What is it that induceth you, what stirs you up to believe, or who told you that white signifieth faith, and blue, constancy? An old paultry book, say you,

“ scarce and dear. Whereby the Fouckers made so great
 “ a fortune, that they were counted the wealthiest family
 “ throughout the empire; insomuch, that they
 “ have a proverb in Germany, Such a one is as rich as
 “ the Fouckers; speaking of a person that is immensely
 “ rich, or has an over-grown estate. This family is yet
 “ in great credit, and makes a considerable figure, some
 “ in the army, others in the emperor’s court. It is
 “ related of these rich merchants, as a very singular
 “ thing, and curious to be known, that the emperor
 “ Charles V, in his return from Tunis, passing into
 “ Italy, and from thence thro’ the city of Augsburg,
 “ took up his quarters at their house: that, to shew
 “ their gratitude and joy for the honour he did them
 “ with his presence, one day, among their other magnificent
 “ regalements of the emperor, they put into the
 “ chimney-place a fagot or bundle of cinnamon, which
 “ was a very valuable commodity at that time; then
 “ shewing him a promissory note they had of his, for a
 “ very large sum of money, they set it on fire, and with
 “ it kindled the fagot, which yielded an odour and a
 “ brightness the more pleasing to the emperor, as he
 “ saw himself quit of a debt which his affairs did not at
 “ that time permit him to pay without some difficulty.

sold by the hawking pedlars and balladmongers, intituled, The blason of colours. Who made it? Whosoever it was, he was wise in that he did not set his name to it. I know not what I should rather admire in him, his presumption, or his folly. His presumption, for that he should, without reason, without cause, or without any appearance of truth, have dared to prescribe by private authority what things should be denoted and signified by the colour. Which is the custom of tyrants, who will have their will to bear sway instead of equity; and not of the wise and learned, who, with the evidence of reason, satisfy their readers.

His folly and want of wit, in that he thought, that, without any other demonstration or sufficient argument, the world would be pleas'd to make his blockish and ridiculous impositions the rule of their devices! In effect, according to the proverb, To shitten tails, turd never fails; he hath found (it seems) some simple ninny in those rude times of old, when high bonnets were in fashion, who gave some trust to his writings, according to which they shaped their apothegms and mottos, trapped and caparisoned their mules and sumpter-horses, apparelled their pages, quarter'd their breeches, bordered their gloves, fring'd the curtains and vallens of their beds, painted their ensigns, composed songs, and, which is worse, played many deceitful jugglings, and unworthy base tricks clandestinely, amongst the chaste matrons. In the like darkness and mist of ignorance, are wrapped up these vain-glorious courtiers and name-transposers, who going about, in their imprefa's, to signify espoir, have portrayed a sphere: birds pens for pins: l'ancholie for melancholy: a horned moon or crescent, to shew the increasing of one's fortune: a bench broken, to signify bankrupt: non, and a corset for, non dur habit, otherwise non durabit, it shall not last: un lit sans ciel, for un licentié;

licentiè. (Which are equivocals so absurd and witles, so barbarous and clownish, that (1) a fox's tail should be pinnied at his back, and a fool's cap be given to every one that should henceforth offer, after the restitution of learning, to make use of any such sopperies in France.

By the same reasons (if reasons I should call them, and not ravings rather) might I cause paint (2) a painer, to signify that I am in pain; a pot of mustard, that my heart is much tardy; one pissing upwards, for a bishop; the bottom of a pair of breeches, for a vessel full of farthings (fart-hings); a codpiece (as the English bear it) for the tail of a cod-fish; and a dog's turd, for the dainty turret, wherein lies the love of my sweetheart.

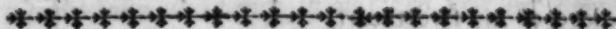
Far otherwise did heretofore the sages of Egypt, when they wrote by letters, which they called hieroglyphicks, which none understood who were not skilled in the virtue, property, and nature of the things represented by them; of which Orus Apollo hath in Greek composed two books, and (3) Polyphilus in his dream of love set down more: in

(1) A fox's tail, &c.] A way of speaking borrow'd from the ancients, who were wont to treat in this manner such as they had a mind should be laugh'd at. Veteres, says the Scaligerana, iis quos irridere volebant, cornua dormientibus capiti imponebant, vel caudam vulpis, vel quid simile.

(2) Painer] Pannier, I suppose it should be.

(3) Polyphilus, &c.] Hypnerotomachia Polyphili, ubi omnia non nisi somnium esse docet, atque obiter plurima scitu sanè quam digna commemorat. This is the inscription of the book, which is a folio printed at Venice by Aldus Manutius, A. 1499. M. du Chat gives a long, but not very advantageous character of this book and its author. Alchymists think the philosophers stone may be found in it, if they had but the right key to it.

France you have a taste of them, in the (4) device or impresa of my lord admiral, which was carried before that time by Octavian Augustus. But my little skiff amongst these unpleasant gulfs and shoals will sail no further, therefore must I return to the port from whence I came; yet do I hope one day to write more at large of these things, and to shew both by philosophical arguments and authorities, received and approved of, by and from all antiquity, what, and how many colours there are in nature, and what may be signified by every one of them, if God save the mould of my cap, which is my best wine-pot, as my grandam used to say.



CHAP. X.

Of that which is signified by the colours,
white and blue.

THE white therefore signifieth joy, solace, and gladness, and that not at random, but upon

(4) Device, &c.] Rabelais, in two or three places, says positively Augustus's motto was, *festina lentè*, with the device of an anchor, a very heavy thing, and round it a dolphin, the swiftest of fishes, if not of all creatures. And yet it is certainly true, that this very motto and device was the emperor Titus's; that of Augustus having been, as H. Stephens observes, *terminus fulmini conjunctus*, with the same words indeed, *festina lentè*. N. B. Rabelais often wrote by memory. The admiral of France he alludes to is thought to be m. de Brion, whose device was the anchor and dolphin, the one referring to his marine employment, the other to his particular attachment to the dauphin. [I think a noble English peer has likewise for his motto *festina lentè*, which as it means *On Slow*, there's no occasion to name him.]

just

just and very good grounds : which you may perceive to be true, if, laying aside all prejudicate affections, you will but give ear to what presently I shall expound unto you.

Aristotle saith, that supposing two things, contrary in their kind, as good and evil, virtue and vice, heat and cold, white and black, pleasure and pain, joy and grief, and so of others : if you couple them in such manner, that the contrary of one kind may agree in reason with the contrary of the other ; it must follow by consequence, that the other contrary must answer to the remanent opposite to that where-with it is conferred. As for examples ; virtue and vice are contrary in one kind ; so are good and evil : if one of the contraries of the first kind be consonant to one of those of the second, as virtue and goodness, for it is clear that virtue is good ; so shall the other two contraries (which are evil and vice) have the same connexion, for vice is evil.

This logical rule being understood, take these two contraries, joy and sadness ; then these other two, white and black, for they are physically contrary : if so be then that black do signify grief, by good reason then should white import joy. Nor is this signification instituted by human imposition, but by the universal consent of the world received, which philosophers called *jus gentium*, the law of nations, or an uncontrollable right, of force in all countries whatsoever : for you know well enough, that all people, and all languages and nations (except the ancient (1) Syracusans, and certain Argives, who had

(1) Syracusans] Plutarch, describing the magnificence of the funeral ceremonies perform'd by the Syracusans to Timoleon, says they appear'd thereat in their neatest cleanest clothes, Παντων καθαράς ἰσθῆτας φορεστων. From whence Alexander ab Alexandro cap. 7. of l. 3. of his genial days, has taken occasion to write that the

had cross and thwarting souls) when they mean outwardly to give evidence of their sorrow, go in black; and all mourning is done with black; which general consent is not without some argument and reason in nature, the which every man may by himself very suddenly comprehend, without the instruction of any; and this we call the law of nature: by virtue of the same natural instinct, we know that by white all the world hath understood joy, gladness, mirth, pleasure, and delight.

In former times, the Thracians, and (2) Grecians did mark their good, propitious, and fortunate days with white stones; and their sad, dismal, and unfortunate ones with black. Is not the night mournful, sad, and melancholick? It is black and dark by the privation of light. Doth not the light comfort all the world? and it is more white than any thing else; which to prove, I could direct you to the book of Laurentius Valla against Bartolus; but an evangelical testimony I hope will content you: Matt. 7. it is said, that at the transfiguration of our Lord, *vestimenta ejus facta sunt alba sicut lux*, his apparel was made white like the light; by which lightsome whiteness he gave his three apostles to understand the idea and figure of the eternal joys; for by the light are all men comforted, according to the word of the old woman, who, although she had never a

custom of the Syracusans was to attend funerals in a white robe. Wherein he has committed two faults, here faithfully copy'd by Rabelais. First, in talking of a white robe, when Plutarch mentions no colour, but only the neatness of their clothes; the other for taking the extraordinary funeral honours done by the Syracusans to Timoleon, for a custom establish'd among them in all funerals.

(2) Grecians] Cretans in Rabelais.

tooth

tooth in her head, was wont to say (3) bona lux. And Tobit, chap. 5. after he had lost his sight, when Raphael saluted him, answered, What joy can I have, that do not see the light of heaven? In that colour did the angels testify the joy of the whole world, at the resurrection of our saviour, John 20. and at his ascension, Act. 1. With the like colour of vesture did St. John the evangelist, Apoc. 4. 7. see the faithful clothed in the heavenly and blessed Jerusalem.

Read the ancient, both Greek and Latin histories, and you shall find that the town of Alba (the first (4) patron of Rome) was founded, and so named by reason of a white sow, that was seen there. You shall likewise find in those stories, that when any man, after he had vanquished his enemies, was, by decree of the senate, to enter into Rome triumphantly, he usually rode in a chariot, drawn by white horses: white in the ovation triumph, was also the custom; for by no sign or colour would they so significantly express the joy of their coming, as by the white. You shall there also find, how Pericles, the general of the Athenians, would needs have that part of his army, unto whose lot befel the white beans, to spend the whole day in mirth, pleasure, and ease, whilst the rest were a fighting. A thousand other examples and places could I alledge to this purpose, but that it is not here, where I should do it.

(3) Bona Lux] Φῶς ἀγαθόν. Id est, lumen bonum. Vita lumen est. Id autem dictum est ab anu quapiam moriente, quam etiamnum juvabat vivere, says Erasmus himself under the name of Listris on the Φῶς ἀγαθόν of the encomium moriæ, p. 64. of the Bâle edition 1676.

(4) Patron] Pattern it should be. Patron is indeed French for both a pattern and a patron.

By understanding hereof, you may solve one problem, which Alexander Aphrodiseus hath accounted (5) unanswerable; why the lion, who, with his only cry and roaring, affrights all beasts, dreads and feareth only a white cock? For (as (6) Proclus saith, libro de sacrificio & magia) it is because the presence, or the virtue, of the sun, which is the organ and promptuary of all terrestrial and syderial light, doth more symbolise and agree with a white cock, as well in regard of that colour, as of his property and specifical quality, than with a lion. He saith furthermore, that devils have been often seen in the shape of lions, which at the sight of a white cock have presently vanish'd. This is the cause why the Galli (so are the Frenchmen called, because they are naturally white as milk, which the Greeks call gala) do willingly wear in their caps white feathers; for by nature they are of a candid disposition, merry, kind, gracious and (7) well-beloved; and for their cognizance and arms have the whitest flower of any, the flower de luce or lilly.

If you demand, how, by white, nature would have us understand joy and gladness? I answer, that

(5) Unanswerable] Rabelais's word is, insoluble, which the reader will agree with me is the proper word here, to correspond with solve before. But this by the bye, and only to shew Rabelais's correctness. M. du C. says the place, where Alexander Aphrodiseus declares this problem insoluble, is in his preface to his problems, where however m. du C. takes notice, that that author does not actually say it is a white cock the lion-dreads, but only a cock.

(6) Proclus] Rabelais cites him again l. 2. c. 18; yet neither Proclus nor Alexander Aphrodiseus determine the colour of the cock.

(7) Well-beloved] it should be well dispos'd, as m. du Chat clearly proves Rabelais to have meant here; from the old word bien esme,

the

the analogy and conformity is thus: for, as the white doth outwardly disperse and scatter the rays of the sight, whereby the optic spirits are manifestly dissolved, according to the opinion of Aristotle in his problems and perspective treatises; as you may likewise perceive by experience, when you pass over mountains covered with snow, how you will complain that you cannot see well; as Xenophon writes to have happened to his men, and as Galen very largely declareth, lib. 10. de usu partium: just so the heart with excessive joy is inwardly dilated, and suffereth a manifest resolution of the vital spirits; which may go so far on, that it may thereby be deprived of its nourishment, and by consequence of life itself. (8) By this pericharie or extremity of gladness, as Galen saith, lib. 12. method. lib. 5. de locis affectis, & lib. 2. de symptomatum causis. And as it hath come to pass in former times (witness Marcus Tullius, lib. 1. quæst. Tuscul. Verrius, Aristotle, Livius, in his relation of the battle of Cannæ, Plinius lib. 7. cap. 32. & 34. A. Gellius lib. 3. cap. 15. and many other writers) (9) of Diagoras the Rhodian, Chilon, Sophocles, Dionysius the tyrant of Sicily, Philippides, Philemon, (10) Polycrates, (11) Phil-

(8) By this pericharie] This should begin no new period, but concludes the last. In the original it is, & par consequent seroit la vie estaincte par cette pericharie, comme dit Galen, &c.

(9) Of Diagoras, &c.] It should be to, not of Diagoras, &c.

(10) Polycrates] Polycrites it should be, for so is this woman nam'd by Parthenius and Plutarch; not Polycrates, a man, as the old edition of Aulus Gellius has it.

(11) Philipion] Philliston it should be, and so Rabelais has it. He was a comic poet, and dy'd with excessive laughing. See Suidas.

pion, (12) M. Juventi, and others who died with joy. And as Avicen speaketh, in 2. Canon. & lib. de virib. cordis, of the saffron, that it doth so rejoice the heart, that, if you take of it excessively, it will, by an excessive resolution and dilatation, deprive it altogether of life. Here peruse Alex. Aphrodiseus lib. 1. probl. cap. 19. and that for a cause: but what? it seems I am enter'd further into this point than I intended at the first: here therefore will I strike sail, referring the rest to that book of mine, which handleth this matter to the full. Mean while, in a word I will tell you, that blue doth certainly signify heaven and heavenly things, by the same very tokens and symbols, that white signifieth joy and pleasure.



CHAP. XI.

Of the youthful age of Gargantua.

GARGANTUA, from three years upwards unto five, was brought up and instructed in all convenient discipline, by the commandment of his father; and spent that time like the other little children of the country: that is, in drinking, eating, and sleeping; in eating, sleeping, and drinking; and in sleeping, drinking, and eating.

He was continually wallowing and rolling up and down in the mire and dirt; he blurred and sullied his nose with filth; he blotted and smutted his face with any kind of nasty stuff; he trod down

(12) M. Juventi] M. Juventius Talva. Plin. l. 7. c. 53. Val. Max. l. 9. c. 12. where Pighius observes, from the Fasti Capitolini and mss. that it should be written Thalma.

his

his shoes in the heel, lay with his mouth open to catch gnats, and run a hawking after the butterflies, the empire whereof belonged to his father. He pissed in his shoes, shit in his shirt, and wiped his nose on his sleeve: he did let his snout and snivel fall in his pottage, and dabbled, paddled, and slabbered every where. He would drink in his slipper, and ordinarily rub his belly against a panier: he would pick his teeth with a wooden shoe; wipe his breech with his finger, wash his hands in his broth, and comb his head with a broken ladle. He would sit down betwixt two stools, and his arse to the ground; would cover himself with a wet sack, drink in his pottage, gnaw the bone he could not swallow, eat his cake without bread, bite laughing, and laugh biting, spit in the dish, fart in his fist, piss against the wind, and hide himself in the water for fear of rain: he would strike before the iron was hot; would blow in the dust till he fill'd his eyes; be often in the dumps: he would (1) slay the fox, say the apes paternoster, would run at muttton, and turn the hogs to the hay: he would beat the dogs before the lion, put the plough before the oxen, and claw where it did not itch: he would leap before he look'd; at Midsummer-moon spend his Michaelmas rent, and take misreckoning for good payment: by griping all, would hold fast nothing, and always eat his white bread first: he shoed the geese, tickled himself to make himself laugh, was cook-ruffin in the kitchen, would sing magnificat at

(1) *Flay the fox*] *Escorcher le regnard*. To cast up one's accounts, upon excessive drinking; either, says Cotgrave, because in spuing one makes a noise like a fox that barks, or, from the subject to the effect, because the slaying of so unfavoury a beast will make any one spue.

mar-

mattins, (2) and found it was an enemy of God, would turn to account: he would eat cabbage, and white colliflowers; (3) catch fish in a dish of milk, and make them all cripples: he would tear the paper, rase the records, then trust his heels for his security: he would pull at the kids-leather, or vomit up his dinner; then reckon without his host: he would beat the bushes without catching the birds, (4) thought the moon was made of green cheese, and that every thing was gold that glisters. He would sooner go to the mill than to the mass; took a bit in the morning to be better than nothing all day; would eat his cake and have his cake, and was better fed than taught; he always looked a given horse in the mouth; would tell a tale of a tub; throw the

(2) And found it was, &c.] In the original it is *faisoit gerbe de seurre aux dieux*; strictly, he wou'd give the gods a sheaf of straw instead of a sheaf of wheat, i. e. as Cotgrave says, defraud God of his right. In the Jews law it was held a great impiety in any man to give the Levites chaff or straw instead of corn.

(3) Catch fish in a dish of milk] It is in the original, *cognoissoit mousches en lait*, would discern flies among milk; i. e. distinguish between white and black: this proverbial expression is the poet Villon's in the last of his ballads.

(4) Thought the moon, &c.] In the original it is, thought the clouds were brass shovels, and bladders lanterns. Here are omitted by sir T. U. some other proverbial vulgarisms; such as, piss a pool and paddle in it, jumble the bitter with the sweet, the raw with the ripe, &c. On this whole chapter all m. du Chat says is, it is only the edition of 1553, that is thus swell'd out with proverbs, Dolet's edition of 1542 not containing half of them, but so well chosen as perfectly to represent Gargantua's childhood; whereas most of these here are out of character,

helmet

helm after the hatchet; when the steed was stolen, would shut the stable-door, and bring his hogs to a fair market: by robbing Peter he paid Paul: he kept the moon from wolves, and was ready to catch larks if ever the heavens should fall: he did make of necessity virtue, of such bread, such pottage, and cared as little for the peeled as for the shaven: every morning he did cast up his gorge: his father's little dogs eat out of the dish with him, and he with them: he would bite their ears, and they would scratch his nose: he would blow in their arses, and they would lick his chops.

But hearken, good fellows, may ye be sick of the mulligrubs with eating chopp'd hay, if now ye do not listen: this little leacher was always groping his nurses and governesses upside down, arsy versey, topsy turvy, (5) harribourquet, with a yacco haic, hyck gio, handling them very rudely in jumbling and tumbling them to keep them going; for he had already begun to exercise the tools, and put his codpiece in practice: which codpiece his governesses did every day deck up and adorn with fair nosegays, curious ribbons, sweet flowers, and fine filken tufts, and very pleasantly would pass their time, in taking, you know what, between their fingers, and (6) dandling

(5) Harri, &c.] In the original it is, harri bourriquet. Bourriquet is such a title for an ass as jade is for a horse: so harri bourriquet, says Cotgrave, are words wherewith the millers, &c. in France drive forward their asses. M. du Chat says the same thing, only he confines it to Languedoc; he also quotes the following verse from Merlin Coccaie in lib. 3. of his *marconicks*:

Non tibi fustigans asinum pronunciat ari.

(6) Dandling it like a little baby] Rabelais says, comme

dandling it like a little baby : then did they burst out in laughing, when they saw it lift up its ears, as if the sport had liked them. One of them would call it her (7) pillicock, her fiddle-diddle, her staff of love, her tickle-gizzard, her gentle-titler. Another, her sugar-plum, her kingo, her old rowley, her touch-tripe, her flap-dowdle. Another again, her branch of coral, her placket-racket, her Cyprian sceptre, her tit-bit, her bob-lady. And some of the other women would give these names ; my Roger, my cockatoo, my nimble-wimble, bush-beater, claw-buttock, eves dropper, pick-lock, pioneer, bully-ruffin, smell-smock, trouble-guffet, my lusty live sausage, my crimson chitterlin, rump-splitter, shove-devil, downright to't, stiff and stout, in and to, at-her-again my cony-burrow-ferret, wily-beguiley my pretty rogue. It belongs to me said one. It is mine said the other. What, quoth the third, shall I have no share in it ? by my faith I will cut it off then : Ha ! to cut it off, said the other, would be a scurvy business : madam, is it your way to cut off little childrens things ? were his cut off, he would be

comme ung Magdaleon d'entraict. They moulded his cock like a rowler of green salve. M. du Chat says, sorte d'onguent. He goes on : Latin barbarous authors have said magdaleones. Others more correct, magdalia in the neuter gender ; the Greeks *μαγδαλια*, and *μαγδαλις* in the feminine. The whole deriv'd from *μασσειν* to knead, or mould, as dough ; because this unguent is kneaded, as it were, to give it the form of a cylinder. Extract or entrait comes from *extractum*, because it is drawn out, in order to lengthen it, and withal give it a roundness.

-(7) Pillicock] Pine, or pinne : in title 59 of the law of the Germans, the word pinne seems to mean a probe : *pinna, instrumentum chirurgicum quo vulnera tentantur*, says du Cange, in his Lat. gloss at the word *pinna*.

Handling it like a little baby then

then (8) master-bob. That he might play and sport himself, after the manner of the other little children of the country, they made him a goodly whirly-gig of the wings of the wind-mill of Myrebalais.

CHAP. XII.

Of Gargantua's wooden horses.

Afterwards, that he might be all his life-time a good rider, they made for him a fair great horse of wood, which he did make leap, curvet, yerk out behind, and skip forwards all at a time, to pace, trot, rack, gallop, amble, to play the hobby, the hackney-gelding, go the gate of the camel, and of (1) the wild afs: he made him also change the colour of his hair, (2) as the monks of Coultibo (according to the variety of their holy-days) use to do their cloaths, from bay brown to sorrel, dapple-grey,

(8) Master-bob] Monsieur sans queue, strictly, master without a tail, i. e. one that has no addition to his name, but only plain mr. such a one. Queue, besides its primary meaning, the tail of a beast, has several secondary ones; such as, the stalk of fruits, label of a deed, and also label of mortality, or bauble of a man, &c.

(1) The wild afs] L'onagrier: a quick short step, like that of a wild afs, whose Latin name, from the Greek, is onager.

(2) As the monks of Coultibo] There are no such monks, nor any such place. Courtibaut, for that's the word, is a monk's vestment, so call'd from curtum tibiale, because it reaches but little lower than the knee. The monks do according to the festival change this
cour-

grey, mouse-dun, deer-colour, roan, cow-colour, gingioline, skued-colour, pie-ball'd, and the colour of the savage elk.

Himself of an huge big post made a hunting nag; and another for daily service of the beam of a vine-press; and of a great oak made up a mule with housen for his chamber. Besides this, he had ten or twelve spare horses, and seven horses for post; and all these were lodged in his own chamber, close by his bed-side. One day the lord of (3) Breadingbag came to visit Gargantua's father, in great bravery, and with a gallant train; and at the same time, to see him, came likewise the duke of (4) Frie-meale, and the earl of Wetgullet. The house truly for so many guests at once was somewhat narrow, but especially the stables. Whereupon the stewards and gentlemen of horse to the lord Breadingbag (to know if there were any other empty stables in the house) came to Gargantua, then a little young lad, and secretly asked him where the stables of the great horses were, thinking that children would be ready to tell all. He led them up the great stair-case of the castle, passing through the second hall unto a broad great gallery, by which they entered into a large

courtibault, as 'tis still call'd in Berri, Saintonge, and Touraine. It is a sort of tunick or antient dalmatica. So that the true translation of this place would be, Pantagruel made his horse change his colour of hair, as monks do their courtibaults, vestments, according to the variety of their holy-days. Et lui faisoit changer de poil, comme font les moynes de courtibaulx, selon les festes.

(3) Breadingbag] Painensac (Bread-in-bag). Of this name, which at first sight looks as it was fictitious, or rather factitious, was the seneschal of Toulouse (le sire de Pennensac) in 1452. See the hist. of Cha. 7th, falsely ascrib'd to Alain Chartier.

(4) Frie meale] Read free-meal. Francrepas.

tower,

tower; and as they were going up at another pair of stairs, said the gentleman of horse to the steward, This child deceives us, for the stables are never on the top of the house. You may be mistaken, said the steward, for I know some places at Lyons, at the (5) Basmette, at (6) Chaisnon, and elsewhere, which have their stables at the very tops of the houses: so it may be, that behind the houses (7) there is a way to come to this ascent; but I will question him further. Then said he to Gargantua, My pretty little boy, whither do you lead us? To the stable, said he, of my great horses; we are almost come to it, we have but these stairs to go up at. Then leading them along another great hall, he brought them into his chamber, and opening the door, said to them, This is the stable that you ask'd

(5) La Basmette] It is a convent half a quarter of a league below Angers, in the hollow of a mountain. René de Anjou, king of Sicily, duke of Anjou, and earl of Provence, founded it in 1451 for the Cordeliers, on the model of the St. Baume of Provence, call'd so from the Latin-barbarous balma: the founder of this Baumette call'd it so as being but a diminutive of the St. Baume, which the people of Provence do really believe to have serv'd Mary Magdalen for a place of retirement. Antiently they call'd basme that precious liquor which now is call'd baum from balsamum. Which gave occasion to the change that is made of the Baumette of Anjou into Basmette.

(6) Chaisnon] This is Chinon, which Rabelais calls thus de Caino, which is the name of this town in Gregory of Tours. See Adrian de Valpis, under the word Caino.

(7) There is a way to come to this ascent] It should be to the mounting-block, au montoir, behind; as in all houses situated on the side, or at the root of a hill; there, beyond the stables, is an easy way leading to a place, where one may get on horseback and pursue one's way on level ground.

for,

for, this is my gennet, this is my gelding, this is my courser, and this is my pad; and laid on them with a great cudgel, I will bestow upon you, said he, this Frizeland horse, I had him from Francfort, yet will I give him you; for he is a pretty little nag, and will go very well, with a cast of gosehawks, half a dozen (8) spaniels, and a brace of greyhounds: thus are you king of the hares and partridges for all this winter. By St. John, said they, what a couple of puts has he made us? what monkies? Hold, hold, gentlemen, said he, you must shew your tails ere you pass for monkies. Judge you now, whether they had most cause, either to hide their heads for shame, or to laugh for company. As they were going down again thus amazed, he asked them, Will you have a whimwham? What is that, said they? It is, said he, five turds to make you a muzzle. To day, said the steward, though we happen to be roasted, we shall not be burnt, for we are pretty well basted and larded in my opinion. O my jolly dapper boy, (9) thou hast given us a gudgeon; I hope

(8) Spaniels] Maturin Corderius tells us, this sort of dog has its name from the country from whence the breed first came, Spain. Nay, the people of Spain were antiently call'd Spaniels, not Spaniards: *Espaigneuls*, not *Espagnoles*: which is a modern word in comparison of the other.

(9) Thou hast given us a gudgeon, I hope to see thee a pope] It should be thou hast hay in thy horns: I shall see thee a pope before I die. *Fœnum habet in cornu*, *longè fuge*. He has hay in his horns, us'd to be the outcry at Rome against railers and carping Cynics: because, when a bull or ox was vicious, and would run at people, the owner of him was obliged to fasten a handful of hay to his horns, as a warning for people to keep out of his way. The steward has the same idea of Gargantua, and seeing him so full of waggery and witty roguery for one of his years, says, he knows enough to be

hope to see thee pope before I die. I think so, said he, myself, and then shall you be a puppy, and this gentle popinjay pop into some office under me. Well, well, said the gentleman of the horse. But, said Gargantua, guess how many stitches there are in my mother's smock. Sixteen, quoth the gentleman. (10) You do not speak gospel, said Gargantua, for there is (11) sent before and sent behind, and you did reckon them ill, considering the two under holes: When? said the gentleman. Even then, said Gargantua, (12) when they made a shovel of your nose to take up a quarter of dirt, and of your throat a funnel, wherewith to put it into another vessel, because (13) the bottom

to be made a pope in time. The vulgar have always thought the pope knows every thing, from whence they conclude that knowledge was the high road to the papacy. The fable of pope Joan, and the examples of some poor priests, as well secular as regular, have help'd forward this belief. Why, I see you're a scholar, says Verville, in his *Moyen de parvenir*, you are in danger of being a pope, one of these days. Thomas Naogeorgus was not in jest when he said in a satire against John de la Casa: *Quippe hoc sanctorum merita effecere paparum ut vulgo insigne jam de nebulone feratur*,

Tam malus est Nequam, Christique inimicus, & osor,
Ut fieri possit papa,

(10) You do not speak gospel] Your lye.

(11) Sent before and sent behind] A pun upon the word cent, a hundred, and scent, or smell; sens, the imperative of the verb sentir.

(12) When they made a shovel of your nose to take up a quarter of dirt, &c.] The parallel is here half lost: Rabelais says, *Alors qu'on feït de votre nez une dille pour tirer un muy de merde*, &c. i. e. When they made a sawcet of your nose to draw off a hogthead of turd, and of your throat, a funnel, &c.

(13) The bottom of the old one was out] By the bottom's

bottom of the old one was out. Cockshod, said the steward, we have met with a prater. Farewel, master tattler; God keep you from harm, (14) now your mouth is so mellow.

Thus going down in great haste, under the arch of the stairs, they let fall (15) the great leaver, which he had put upon their backs; whereupon Gargantua said, What a devil, you are, it seems, but bad horsemen, that (16) suffer your bilder to fail you, when you need him most. If you were to go from hence to (17) Chaufas, whether had you rather ride

bottom's being out, or crack'd, or ill-folded, or badly caulk'd, as Rabelais says elsewhere, Gargantua reproaches the steward's want of sense.

(14) Now your mouth is so mellow] I know not what mellow means. *Tant vous avez la bouche fraische.* This word *fraische* will admit of various senses: 'tis said of a horse that flavers and flings his foam about, he has *la bouche fraiche*. In which sense, 'tis as much as if the steward had said, O what fine terms you use, what goodly words you come out with, ironically. Again, *frai* often signifies, refresh'd, cool, ready for work, in a condition to do one's part well. *Bouche fraiche*, in this sense, is a mouth prepar'd for prating. *Gueule fraiche*, in another sense, is spoken of one that has a notable good stomach: one whose stomach is always ready, whose appetite is ever awake.

(15) The great leaver which he had put upon their backs] *Le gros levier qu'il leur avoit chargé.* I fancy Rabelais means, the great walking-staff he had put into their hands.

(16) Suffer your bilder to fail you] I know not what bilder means. Take it in the sense as I said just now of a walking-staff, then, instead of bilder, 'twill be, suffer your horse, which we often call one's walking cane, to fail you. It is in French *courtaut*, a crop-eared or bob-tail horse. *Judicet lector.*

(17) Chaufas] Read *cahusac*. An estate in the *Agchois*, then belonging to Louis baron d'Estissac. This

ca-

on a goose, or lead a sow in a leash? (18) I had rather drink, said the gentleman of horse. With this they entered into the lower hall, where the company was, and, relating to them this new story, made them (19) laugh like a swarm of flies.



CHAP. XIII.

How Gargantua's wonderful understanding became known to his father Grangousier, by the invention of a torhecul, or wipe-breech.

ABOUT the end of the fifth year, Grangousier, returning from the conquest of the Canarians, went by the way to see his son Gargantua: there was he filled with joy, as such a father might be at the sight of such a child of his. And whilst he kiss'd him and embraced him, he asked many childish questions of him about divers matters, and drank very freely with him, and with his governesses; of whom in great earnest, he asked, among other things, whether they had been careful to keep him clean and sweet? To this Gargantua answered, that he had taken such a course for that himself, that in all the country there was not to be found a cleaner boy than he. How is that, said Grangousier? I have, answered Gargantua, by a long and curious experi-

cabusac is again mention'd l. 4. c. 52.

(18) I had rather drink] The poor man, having been so often catch'd by the young Gargantua, did not dare any more to make a direct answer.

(19) Laugh like a swarm of flies] Confusedly, like the buzzing of flies.

ence,

ence, found out a means to wipe my bum, the most lordly, the most excellent, and the most convenient that ever was seen. What is it? said Grangousier, how is it? I will tell you by and by, said Gargantua: once I did wipe me with a gentlewoman's velvet mask, and found it to be good; for the softness of the silk was very voluptuous and pleasant to my fundament: another time with one of their hoods, and in like manner that was comfortable: at another time with a lady's neck-kerchief; and after that I wiped me with some ear-pieces of hers made of crimson sattin; but there was such a number of golden spangles in them (turdy round things, a pox take them) that they fetched away all the skin off my tail with a vengeance. Now I wish St. Anthony's fire burn the bumgut of the goldsmith that made them, and of her that wore them. This hurt I cured by wiping myself with a page's cap, garnish'd with a feather after the Switzers fashion.

Afterwards, in dunging behind a bush, I found a march cat, and with it wiped my breech; but her claws were so sharp that they scratched and exulcerated all my peritoneum. Of this I recovered the next morning thereafter, by wiping myself with my mother's gloves, of a most excellent perfume and scent of the Arabian (1) benin. After that, I wiped me with sage, with fennil, with anet, with marjoram, with roses, with gourd leaves, with beets, with colewort, with leaves of the vine-tree, with mallows, (2) wool-blade, which is a tail-scarlet,

(1) Benin] The Arabian gum call'd beninne: so Cotgrave renders Rabelais's word maujoin, which m. du Chat says is the same thing as benjoin, only call'd maujoin by way of antiphrasis, or the rule of contraries.

(2) Wool-blade] Verbascum. Its leaf, which is large and broad, is cover'd with a prickly down: which makes Rabelais call it tail-scarlet, because it inflames the place it touches, and makes it look red.

with

with lettuce, and with spinage leaves. (All this did very great good to my leg.) Then with wild mercury, with (3) pursly, with nettles, with comfrey; but that gave me the bloody flux of Lombardy, which I healed by wiping me with my braguette. Then I wiped my tail in the sheets, in the coverlet, in the curtains, with a cushion, with arras hangings, with a green carpet, with a table-cloth, with a napkin, with a handkerchief, with a combing-cloth; in all which I found more pleasure than do the mangy dogs when you rub them. Yea, but, said Grangousier, which torchecul didst thou find to be the best? I was coming to it, said Gargantua, and by and by shall you hear the *tu autem*, and know the whole mystery and knot of the matter. I wiped myself with hay, with straw, with thatch-rushes, with flax, with wool, with paper; but,

Toufiours laisse aux couillons esmorche,
Qui son ord cul de papier torche.

Who his foul tail with paper wipes,
Shall at his ballocks leave some chips.

What, said Grangousier, my little rogue, hast thou been at the wine pot, that thou dost rhyme already? Yes, yes, my lord and king, answered Gargantua, I can rhyme out of measure; I can rhyme, and

(3) Pursly] *Perfigulere* in the original, which signifies, not pursly, but, what we English call arse-smart. This I have often recommended to the country-fellows for a wipe-brush, and have been well diverted and not a little curs'd for my advice. This simple, says du Chat, is call'd in Latin *perficaria*. Lobel, in his *adversaria nova*, pag. 134. *Gallis culraige vocatum est*, (he is speaking of the *perficaria*) *ut cujus folia, quæ quis podici, (honor sit auribus) abstergendi causa affricuerit, inurant rabiem clunibus, five, ut loquuntur leguleij, culo.*

chime, and clink till I stink again. Hark what our
privy says to the skitters :

Shittard

Sguittard

Crackard

Turdous,

Thy bung

Hath flung

Some dung

On us.

Filthard

Cackard

Stinkard,

St. Anthony fire thy arse-bone,

If thy

Ditty

Toby

Thou do not wipe e'er thou be
gone.

Will you have any more of it? Yes, yes, answered
Grangoufier. Then said Gargantua,

A roundelay.

A shiting, I found yesterday

The tax I to my arse should pay;

The bung-hole breath'd so vile a funk,

That one would wonder how I stunk :

O had but then some brave signior

Brought her to me I waited for,

A shiting,

I would have cleft her watergap,

And join'd it close to my flipflap ;

Whilst she had with her fingers guarded

My foul rockandrow, all bemedded

A shiting.

Now

Now say that I can do nothing. By the (4) mer-di, they are not of my making, but I heard them of this good old grandam, that you see here, and ever since have retained them in the budget of my memory.

Let us return to our business, said Grangousier. What, said Gargantua, to skite? No, said Grangousier, but to wipe our tail. But, said Gargantua, will you not be content to pay a (5) punchion of Breton-wine, if I do not blank and gravely ou in this matter, and put you to a non plus? Yes truly, said Grangousier.

There is no need of wiping one's tail, said Gargantua, but when it is foul; foul it cannot be, unless one have been a skiting; skite then we must before we wipe our tails. O my pretty little waggish boy, said Grangousier, what an excellent wit thou hast? I will make thee very shortly proceed doctor in (6) the belles lettres, by G----, for thou hast more wit than age.

Now,

(4) Merdi] Instead of mort dieu, Cotgrave says. The old Dutch scholiast says it is equivalent to marmes, which Cotgrave says is a rustical Languedoc oath for mon arme, or mon ame, and to merdigues, which Cotgrave likewise interprets mother or mercy of God, another rustical oath or interjection. Be all this as it may, 'tis certain par la merdi, is a very proper allusion to the subject of this chapter.

(5) A punchion of Breton-wine] Bussart de vin Breton. In Anjou they call a bussart a half-pipe of wine; and what they call Breton-wine is the best wine that grows in the whole peninsula form'd about Chinon by the Loire and the Vienne. It has this name belike from the Bretons, people of Bretagne, carrying it all off, as they usually do, for their own drinking.

(6) The belles lettres] La guaye science, which by no means signifies the belles lettres, but romance-making, the trade exercis'd by the ancient conteurs and trouda-deurs of Provence. [See Huetius in his origin of ro-

Now, I prithee, go on in this bumfodder discourse; and, by my beard, I swear, for one puncheon thou shalt have threescore pipes, I mean of the good Breton wine, (7) not that which grows in Britain, but in the good country of Verron. Afterwards I wiped my bum, said Gargantua, with a kerchief, with a pillow, with a pantoufle, with a pouch, with a pannier; but that was a wicked and unpleasant wipe-breech: then with a hat: of hats, note that some are shorn, and others shaggy, some velveted, others cover'd with taffeties, and others with sattin; the best of all these is the shaggy hat, for it makes a very neat absterfion of the fecal matter.

Afterwards I wiped my tail with a hen, with a cock, with a pullet, with a calves skin, with a hare, with a pigeon, with a cormorant, with an attorney's bag, with a montero, with a coif, with a falconer's lure; but to conclude, I say and maintain, that of all torcheculs, arsewips, bumfodders, tail-napkins,

mances, from which m. Motteux has extracted what he says thereof in his notes, which see likewise.]

(7) Not that which grows in Britain, but in the good country of Verron.] The païs de Verron is all that peninsula from the confluence of the Loire and the Vienne, as far as the territory of Chinon inclusive; and it is indeed there that the good Breton wine grows, and not in Bretagne; where, if what is related of king Francis I, be no fable, it may be said, that the best grapes are not worth a rush; no, not in the neighbourhood of Rennes itself, which is not the worst situated of any city of Bretagne. The forementioned Francis I related it as matter of fact, that a dog, belonging to m. Ruzé, a Councillor of Rennes, having eaten but one bunch of grapes near Rennes, fell that moment to barking at the vine-stock, by way of protesting that he would revenge himself for the belly-ach, which the sourness of the grapes had given him. See last chapter of tales of Eutrapel.

bung-

bunghole-cleanfers and wipe-breeches, there is none in the world comparable to the neck of a goose, that is well downed, if you hold her head betwixt your legs: and believe me therein upon mine honour; for you will thereby feel in your nockhole a most wonderful pleasure, both in regard of the softness of the said down, and of the temperate heat of the goose; which is easily communicated to the bumgut, and the rest of the intestines, insofar as to come even to the regions of the heart and brains.

And think not, that the felicity of the heroes and demigods, in the elysian fields, consisteth either in their asphodel, ambrosia, or nectar, as our old women here use to say; but in this, according to my judgment, that they wipe their tails with the neck of a goose, holding her head betwixt their legs; and such is the opinion of (8) master John of Scotland.

C H A P. XIV.

How Gargantua was taught Latin by a sophister.

THE good man Grangousier, having heard this discourse, was ravish'd with admiration, considering the high reach and marvellous understanding

(8) Master John of Scotland.] Many have taken this subtil doctor, John, to be a Scotsman, and that Duns was the name of his family. Leland, from good authorities, and after him Pitseus, say it is a vulgar error. John, according to them, was born at Dynstam, vulgarly Dyns, a village about three English miles from Alnwick in Northumberland. His family name was Scot, but his country was England.

of his son Gargantua, and said to his governesses; Philip king of Macedon knew the great wit of his son Alexander, by his skilful managing of a horse; for his horse Bucephalus was so fierce and unruly, that none durst adventure to ride him, after that he had given to his riders such devilish falls, breaking the neck of this man, the other man's leg, braining one, and cracking another's jaw-bone. This by Alexander being considered, one day in the hippodrome, which was a place appointed for the breaking and managing great horses, he perceived that the fury of the horse proceeded merely from the fear he had of his own shadow; whereupon getting on his back, he run him against the sun, so that the shadow fell behind, and by that means tamed the horse, and brought him to his hand. Whereby his father, perceiving his marvellous capacity and divine insight, caused him most carefully to be instructed by Aristotle, who at that time was highly renowned above all the philosophers of Greece. After the same manner, I tell you, that by this only discourse, which now I have here had before you with my son Gargantua, I know that his understanding doth participate of some divinity; and that if he be well taught, and have that education which is fitting, he will attain to a supreme degree of wisdom. Therefore will I commit him to some learned man, to have him indoctrinated according to his capacity, and will spare no cost.

Presently they appointed him a great sophister-doctor, called master (1) Tubal Holophernes, who taught him his a b c, so well, that he could say it by heart backwards; and about this he was five years and three months.

● (1) Tubal Holofernes] Supposed by m. du Chat to be a sham-name of Rabelais's own inventing.

Then

Then read he to him, (2) Donat, (3) le Facet, Theodolet, and Alanus in parabolis: about this he was thirteen years six months and two weeks. But you must remark, that in the mean time he did learn to write in Gothic characters, and that he wrote all his books; for the art of printing was not then in use.

And he did ordinarily carry a great pen and inkhorn, weighing about seven thousand quintals, the pen-case whereof was as big and as long as (4) the great pillar of Enay; and the horn was hanged to it in great iron chains, it being of the wideness to hold a tun of merchandize.

After that was read unto him the book (5) de modis

(2) Donat] *Ælii Donati de octo partibus orationis libellus.*

(3) Le Facet, &c.] These three treatises are part of the auctores octo morales in Latin verse, printed with their gloss, also in Latin, at Lyons, anno 1490, by John Fabri. The author of Facetus, or the book called Mr. Merry-man, if you will, was one Reinerus Alemanni, quoted by the vocabulist Hugutio, who dy'd about the year 1212. See in du Chat a further account of these school-books, of which Alanus in parabolis is the best. He dy'd in 1189.

(4) The great pillar of Enay] It should be great pillars, for there are four of them. Some editions have it indeed pillar, but they are wrong. At Lyons there's an abbey call'd Enay, or, as it should be writ, Ainay, built on the ruins of the antient Athenæum, or temple of Augustus, at the point and mouth of the Rhone and Soane, famous for several antiquities still to be seen there; but there is nothing more remarkable than these pillars, which, because of their being spotted red and white, are reckoned by the people of Lyons to be an artificial made stone.

(5) De modis significandi] One John de Garlandia, alias Garlandria, an Englishman, of the 11th century,

modis significandi, with the commentaries of (6) Hurtbise, of Fasquin, of Tropditeux, of Gaulhault, of John Calf, of Billonio, of Berlinguandus, and a rabble of others; and herein he spent more than eighteen years and eleven months, and was so well versed therein, that, to try masteries in school-disputes with his condisciples, he would recite it by heart backwards: and did sometimes prove on his fingers ends to his mother, that *de modis significandi non erat scientia*. Then was read to him the compost, on which he spent sixteen years and two months. And at that very time, which was in the year 1420, his said præceptor died of the pox.

Afterwards he got an old coughing fellow to teach him, named, master Jobelin Bridé, who read unto him Hugutio, Hebrard, grecism, the doctrinal, the pars, the quid est, the supplementum, Marmotretus de moribus in mensa servandis, Seneca de quatuor virtutibus cardinalibus, (7) Passavantus cum commento;

wrote this book, which Erasmus speaks but contemptuously of in his discourse de colloquiorum utilitate, printed after his colloquies. See also Babelin's opuscula.

(6) Hurtbise, &c.] Some of these names were forged by Rabelais, such as Hurtbise, quasi heurter la bise, beating the air, as if he was such an impertinent writer, that the reading him would be throwing away one's time without any advantage, &c. As for the rest, I must refer the reader to m. du Chat; and if he is any thing curious to know the characters of those authors and books, he will take delight in reading what du Chat says of them in his own language, than which nothing is more easy to be understood, tho' the text of Rabelais is difficult enough.

(7) Passavantus cum commento] James Passavant, a celebrated Jacobin of Florence, lived about the close of the 14th century. He wrote the *specchio di penitenza*, so highly in esteem among the Tuscans for the purity of its style. He had not the same talent for Latin, wit-
ness

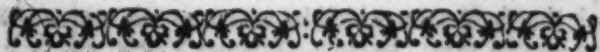
mento; (8) and dormi securè for the holidays, and other such like stuff; by reading whereof (9) he

nels the short notes which he added to the commentaries of two other Jacobins, Thomas Valois, and Nicolas Trivet, on St. Augustin's city of God. 'Tis notorious how Vives has rally'd them all three, especially poor James Passavant. At Thomæ Valois, says he, & Nicolao Trivet prodiit velut succenturiatus Jacobus Passavantius, quem nomen ipsum indicat fuisse scurram aliquem festivum qui sodalitium totum oblectabat, cui, ut credo, per jocum lusumque nomen Passavant est à reliquis fratribus inditum. Vives, who understood French very well, thought there was something comical in Passavant's name, and indeed it sounds a little like Trutavant, &c. [trut, an interjection, importing indignation; tush, tut, fy man; trut avant, pshaw, go along --- a fig's end, no such matter.] Rabelais by another jeu de mots, in saying Passavantus instead of Passavantius, alludes to pas savant, ignorant, and has ludicrously added cum commento, a way of speaking usually in those days employ'd, when they had a mind to say, that a thing was well conditioned, and nothing wanting.

(8) And dormi securè, &c.] The sermons intituled Dormi securè, or, sermones de sanctis per annum satis notabiles & utiles omnibus sacerdotibus, pastoribus & capellanis, qui dormi securè, or dormi sine curâ sunt nuncupati, eò quod absque magno studio faciliter possint incorporari & populo prædicari, were printed in 1486 at Nuremberg, by Ant. Kobergers, at Paris in 1503, by John Petit, afterwards at Lyons, by John Vincle, and lastly at Cologne in 1612 and in 1615, by John Crithius, with notes by Rodolph Clutius a Jacobin. Luke Wading, descriptores ordinis minor. informs us, that Matthew Hufs, a cordelier, and a German, wrote the dormi securè.

(9) He became as wise as any, &c.] It means Gargantua, after threescore and odd years study, was no wiser, nor his bread better bak'd, to use Rabelais's metaphor, than ours who set-in but yesterday. Sir T. U. is not quite right in his translating of this passage, as the reader will easily perceive.

became as wise as any we ever since baked in an oven.



CHAP. XV.

How Gargantua was put under other schoolmasters.

AT the last his father perceived, that indeed he studied hard, and that although he spent all his time therein, yet for all that did he profit nothing; but, which is worse, grew thereby a fool, a sot, a dolt and blockhead: whereof making a heavy complaint to don Philip of Marays, viceroy of (1) Papeligosse, he found that it were better for his son to learn nothing at all, than to be taught such like books, under such schoolmasters, because their knowledge was nothing but all trifle, and their wisdom foppery, serving only to bastardize good and noble spirits, and to corrupt the whole flower of youth. That it is so, take, said he, any young boy of this time, who hath only studied two years; if he have not a better judgment, a better discourse, and that expressed in better terms than your son, with a compleater carriage and civility to all manner of persons, account me for ever hereafter a very clounch, and (2) bacon-slicer of Brene. This pleased Gran-

(1) Papeligosse] An imaginary country, call'd Pape-
ligosse, from a supposition that the inhabitants of it dwell
there in perfect liberty, even to the ridiculing the pope,
se gauser du pape, with impunity.

(2) Bacon-slicer of Brene] *Taille-bacon de la Brene*.
Bacon-slicer is as much as to say, a worthless fellow,
tho'

Grangousier very well, and he commanded that it should be done.

At night at supper, the said don Philip brought in a young page of his, of (3) Ville-gouges, called Eudemon, so neat, so trim, so handsome in his apparel, so spruce, with his hair in so good order, and so sweet and comely in his behaviour, that he had the resemblance of a little angel more than of a human creature. Then he said to Grangousier, Do you see this young boy; he is not as yet full twelve years old; let us try, if it like you, what difference there is betwixt the knowledge of the dunces (4) mateologian of old time, and the young lads that are now. The trial pleased Grangousier, and he commanded the page to begin. Then Eudemon, asking leave of the viceroy his master so to do, with his cap in his hand, a clear and open countenance, beautiful and ruddy lips, his eyes steady, and his looks fixed upon Gargantua, with a youthful modesty; standing up strait on his feet, began to commend him, first for his virtue and good manners; secondly for his knowledge; thirdly, for his nobility; fourthly, for his bodily accomplishments; and in the fifth place, most sweetly exhorted him to reverence his father with all due observancy, who was so careful to have him brought up: in the end he prayed him, that he

tho' strictly a braggadochio, a vapourer, a beater of a fast-ty'd cows, a breaker-down of open doors, such as trinc' amellos, a kernel-splitter, among the people of Toulouse. [See *diction. de la lang. Toulousaine, aux mots Amello & Trinca.*] Bacon is as common a word, and means the same thing, in the Lyonnois, Dauphiny, Poitou, and Lorrain, as in England. As for la Brene, mention'd above, it is a small territory of Touraine, where is Mezieres, otherwise St. Michael in Brene.

(3) Ville-gouges] A parish of Berri, two leagues from the river Indre.

(4) Mateologian] A Greek word for vain discourings.

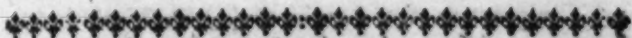
would vouchsafe to admit of him amongst the least of his servants; for other favour at that time desired he none of heaven, but that he might do him some grateful and acceptable service. All this was by him delivered with such proper gestures, such distinct pronounciation, so pleasant a delivery, in such exquisite fine terms, and so good Latin, that he seemed rather a Gracchus, a Cicero, an *Æmilius* of the time past, than a youth of this age. But all the countenance that Gargantua kept was, that he fell to crying like a cow, and cast down his face, hiding it with his cap; nor could they possible draw one word from him, no more than a fart from a dead ass.

Whereat his father was so grievously vexed, that he would have killed master Jobelin; but the said don Philip with-held him from it by fair persuasions, so that at length he pacified his wrath. Then Gargousier commanded he should be paid his wages, that they should whittle him up soundly (5) sophisterlike, and then give him to all the devils in hell: At least, said he, to day, shall it not cost him much to his host, if by chance he should die as (6) drunk
as

(5) Whittle him up soundly, sophister like] It is in the original, *chopiner theologalement*, i. e. make him ply the pot theologically. The sottishness of the old regents of the college (schoolmasters) and of the sorbonists of past ages, had given occasion to this proverbial expression. H. Stephens explains this tippling theologically, by drinking abundantly, and that too of the very best wine.

(6) Drunk as an Englishman] Rabelais says, *saoul comme ung Anglois*. The word *saoul* means as well glutted, cloy'd, over-charg'd with eating as well as drinking. *Saouler* to satiate, give a gorge full, &c. The English soldiers, and ordinary people, are the fonder of wine, because there's none grows in their country, says *m. du Chat*. That nation is moreover very carnivorous,
adds

as an Englishman. Master Jobelin being gone out of the house, Grangousier consulted with the viceroy what schoolmaster they should choose for him; and it was betwixt them resolv'd, that Ponocrates the tutor of Eudemon should have the charge, and that they should go all together to Paris, to know what was the study of the young men of France at that time.



C H A P. XVI.

How Gargantua was sent to Paris, and of the huge great mare that he rode on; how she destroyed the ox-flies of the Beauce.

IN the same season (1) Fayolles, the fourth king of Numidia, sent out of the country of Afric to Grangousier, the most hideously great mare that ever was

adds he, great flesh-eaters, and they had for a long space ravag'd France. At that time, when the French burghers cou'd not, without extreme heart-breaking, behold the English gorging themselves with their substance, it was customary, as in the poet Cretins's epistle to king Francis I, to call a rough, harsh creditor, an Englishman: sometimes, as in Marot, an unrelenting, hard-hearted bum-bailly, living at discretion upon a poor debtor, they would call un Anglois, an Englishman. It is to those times we are to refer this proverbial expression, which Erasmus had before taken notice of in his adages, and which is also to be found in Rondeletius's physical works, c. 18. de sudoris excretionem.

(1) Fayolles] M. du Chat declares he does not know who this Fayolles is, unless he be of the house of

was seen, and of the strangest form; for you know well enough how it is said, that Afric always is productive of some new thing. She was as big as six elephants, and had her feet cloven into toes, like Julius Cæsar's horse, with slouch-hanging ears like the goats in Languedoc, and a little horn on her buttock. She was of a burnt-forel hue, with a little mixture of dapple-grey spots: but above all she had a horrible tail; for it was little more or less, than every whit as great as the steeple of (2) St. Mark besides Langes, and squared as that is, with tufts and hair-pleats, wrought within one another, no otherwise than as the beards are upon the ears of corn.

If you wonder at this, wonder rather at the tails of the Scythian rams, which weighed above thirty pounds each, and of the Surian sheep, who need, if (3) Tenaud say true, a little cart at their heels to bear

of Melet, of which there was in 1587, one Bertraud de Melet de Fayolles sieur de Neuvy. The 117th epistle of John Bouchet begins thus:

Va lettre, va pour moi porter parolle
A monseigneur monsieur de la Fayolle, &c.

M. du Chat says, that Rabelais styling him quart-roy, or tetrarch, designs some governor of a province. Sir T. U. translates, Fayolles, quart roy de Numidia; Fayolles, the fourth king of Numidia; as if he was the fourth of that name. If Rabelais had meant so, he wou'd have said, Fayolles quatre, or quatrieme, as Henry quatre, or quatrieme, not quart, which signifies the fourth part of a thing; a quarter part.

(2) St. Mark] Wrong. Read St. Mars, in Latin Martius, and sometimes Medardus. See du Chat further on this head.

(3) Tenaud] 'Tis said that the abbot Guyet by Tenaud understood the geographer Stephanus, in which he was mistaken, Stephanus or Stephens having related no such thing. It is Herodotus, l. 3, 4, 113, speaking of the

bear up their tail, it is so long and heavy. (4) You country wenchers have no such tails. And she was brought by sea in three carricks and a brigantine, unto the harbour of Olone in Thalmondoïs. When Grangousier saw her, Here is, said he, what is fit to carry my son to Paris. So now, in the name of God, all will be well, he will one day be a great scholar: (5) were it not for dunces we should all be doctors. The next morning, after they had drunk, you must understand, they took their journey; Gargantua, his pedagogue Ponocrates, and their equipage, and with them Eudemon, the young page; and because the weather was fair and temperate, his father caused to be made him a pair of dun colour boots; Babin calls them buskins. Thus did they

the sheep of Arabia; and after him *Ælian*, c. 4. l. 10. of animals. Aristotle 8. animal. 28. speaking of the tails of the Scythian sheep, says, they are a cubit wide; but that's all he says of 'em. Thus Rabelais's Tenaud is in all likelihood some modern, nam'd Stephen or Stephens. Suria, as Rabelais speaks according to the custom of the age he liv'd in, perhaps from the Italian, Soria, is the antient Syria.

(4) You country wenchers] Not wenches, as in former editions.

(5) Were it not for dunces, we shou'd all be doctors] Froissart, in ch. 173, of the 2d vol. of Verard's edition, frankly says, the temporal lords would not tell how to live or behave, and would be no better than mere beasts; or ideots, were it not for the clergy. But here Rabelais, to let us see what his opinion was as to the capacity of the clergy of his time, affects to mistake Froissart's words, as it were to make Grangousier say, since he resolv'd his son should be a student, that, after all, the world might do very well without such a clergy, whose example was the occasion that no-body cared a pin for instruction, or concern'd themselves about what might tend thereto.

merrily

merrily pass their time in travelling on their highway, always making good cheer, and were very pleasant till they came a little above Orleans, in which place there was a forest of five and thirty leagues long, and seventeen in breadth, or thereabouts. This forest was most horribly fertile and copious in dorflies, hornets and wasps; so that it was a very purgatory for the poor mares, asses and horses: but Gargantua's mare did avenge herself handsomely, of all the outrages therein committed upon beasts of her quality, and that by a trick whereof they had no suspicion. For as soon as ever they were enter'd into the said forest, and that the wasps had given the assault, she drew out her tail, and, therewith skirmishing, did so sweep them, that she overthrew all the wood along and athwart, here and there, this way and that way, longwise and sidewise, over and under, and felled every where the wood with as much ease, as a mower doth the grass; in such sort that never since hath there been there (6) either wood, nor wasp: for all the country was hereby reduced to a plain champion-field. Which Gargantua took great pleasure to behold, and said to his company no more but this, *Je trouve beau ce, I find this pretty*; whereupon that country hath been ever since that time called Beauce. But all the breakfast the mare got that day, was but a little yawning and gaping, in memory whereof, the gentlemen of Beauce do as yet to this day (7) break their fast

(6) Neither wood nor wasp] The forest of Orleans is however still in being; but as it had been newly fell'd at the time Rabelais speaks of, they still continue from time to time to make great falls of timber and underwood, when 'tis too thick.

(7) Break their fast with gaping] Coquillart, in the monologue of perriwigs, speaking of certain people who dress

fast with gaping, which they find to be very good, and do spit the better for it. At last they came to Paris, where Gargantua refresh'd himself two or three days, making very merry with his folks, and enquiring what men of learning there were then in the city, and what wine they drunk there.



C H A P. XVII.

How Gargantua paid his beverage to the Parisians, and how he took away the great bells of our lady's church.

SOME few days after that they had refresh'd themselves, he went to see the city, and was beheld of every body there with great admiration. For the people of Paris are such fools, such puppies and naturals, that a juggler, a carrier of indulgencies, a sumpter-horse, a mule with his bells, a blind fiddler in the middle of a cross lane, shall draw a greater confluence of people together, than an evangelical preacher. And they press'd so hard upon him, that he was constrained to rest himself upon the steeple of our lady's church; at which place, seeing so many about him, he said with a loud voice, I be-

dress out, and go very trim and jaentée, tho' they want necessities,

----- Et desjeuner tous les matins

Commes les escuiers de Beaulce.

----- And every morning break their fast

Like gentlemen of Beauce.

That is to say, they gape and spit, as 'tis usual in a morning, when one has not broke one's fast.

lieve

lieve that these buzzards will have me to pay them here my welcome hither, and my beverage: it is but good reason. I will now (1) give them their wine, but it shall be only a par ris, that is, in sport. Then smiling, he untied his goodly codpiece, and lugging out his Roger into the open air, (2) he so bitterly all-to-be-pifs'd them, that he drowned two hundred and sixty thousand, four hundred and eighteen, besides the women and little children.

Some nevertheless of the company escaped this pifflood by meer speed of foot, who when they were at the higher end of the university, sweating, coughing, spitting, and out of breath, they began to swear and curse, some in good hot earnest, and others par ris, (3) carimari, carimara; golynoly, golynolo; odobodikins, we are washed par ris; from whence that city hath been ever since call'd Paris; whose name formerly was Leucotia (as Strabo testifieth, lib. quarto) which in Greek is whiteness, because of the white thighs of the ladies of that place. And foras-

(1) Give them their wine] A gallicism. Give them something to drink.

(2) He so bitterly all-to-be-pifs'd them] King Francis I, if however it be true that Rabelais did design him by the name of Gargantua, had so many amiable qualities by nature, that the French were transported with joy at having him for their king: the Parisians, in particular, admired him. But soon after his accession to the crown, that prince, who was unprovided of the necessary funds for the war he was going to make in Italy, having created several new imposts, and established the venality of abundance of officers; all this together put a great damp on the hopes the Parisians had conceived of the easiness and mildness of his reign; and, in all probability, it is this that Rabelais means, in saying, he so bitterly all-to-be-pifs'd them, soon after his arrival in their city; that is to say, he put such hardships and affronts upon them, they had much ado to digest them.

(3) Carimari] Confus'd senseless sounds.

much

much as at this imposition of a new name, all the people, that were there, swore every one by the sancts of his parish, the Parisians, which are patch'd up of all nations, and all manner of men, are by nature good at swearing, and not a little domineering; whereupon Joanninus de Barrauco, libro de copiositate reverentiarum, thinks that they are called Parisians from the Greek, as one would say, (4) bold talkers.

This done, he considered the great bells, which were in the said steeple, and made them ring very harmoniously; which whilst he was doing, it came into his mind, that they would serve very well for tingling tantans to hang about his mare's neck, when she should be sent back to his father (as he intended) loaded with Brie cheese and fresh herring; and indeed he forthwith carried them to his lodging. In the mean while there came a master-beggar of the friars of St. Anthony, for some hogs purtenance; who, that he might be heard afar-off, and to make the bacon shake in the very chimnies, had a mind to these bells, and made account to filch them away privily. Nevertheless, he left them behind very honestly, not for that they were too hot, but that they were somewhat too heavy for his carriage. This was

(4) Bold talkers] This opinion, which is refuted by Adrian de Valois, is one of those offered by Andrew du Chesne, in ch. x. of his antiquities of Paris, where it appears, that he whom Rabelais means by Joanninus de Barrauco, or Barranco, as we read in Dolet's edition, must needs be William le Breton, who, in lib. x. of his Philippid, thus speaks of the Parisians:

Finibus egressi patriis, per Gallica rura
— Sedem quærebant ponendis mœnibus aptam,
Et se Parrhios dixerunt nomine Græco,
Quod sonat expositum nostri audacia verbis,
Erroris causâ vitandi; nomine solo
A quibus extiterant Francis distare volentes.

not

not he of Bourg, for he was too good a friend of mine.

All the city was in an uproar, they being (as you know) upon any slight occasion, so ready to uproars and insurrections, that foreign nations wonder at the patience of the kings of France, who do not by good justice restrain them from such tumultuous courses, seeing the manifold inconveniences which thence arise from day to day. Would to God I knew the shop, wherein are forged these divisions, and factious combinations, that I might bring them to light in the confraternities of my parish. Believe for a truth, that the place wherein the people (gathered together) were thus sulfur'd, moiled and bepiss'd, was called Nesle, where then was (but now is no more) the (5) oracle of Leucetia. There was the case proposed, and the inconvenience shewed of carrying away the bells.

After all their ergos, with their pro and con, it was concluded in baralipton, that they should send the oldest and most sufficient of the faculty unto Gargantua, to signify unto him the great and horrible prejudice they sustain'd by the want of those bells; and notwithstanding the good reasons given in by some of the university, why this charge was fitter

(5) Oracle of Leucetia] The goddess Isis is reckoned to have been the tutelary deity of the Parisians, when they were in the state of paganism. The idol which they had consecrated to her was still subsisting, and in good condition, in the abbey of St. Germain des prez, at the beginning of the 16th century; but in 1514 it was taken away, by order of William Briçonnet, bishop of Meaux, and abbot of St. Germain, who put up in the room of it a red cross. As for this idol, her statue, which was tall and erect, rough, and discolour'd with age, was placed against the wall, on the north side, where the crucifix of the church stands, and it was naked, except some drapery in a certain place or two,

for

for an orator than a sophister, there was chosen for this purpose our master (6) Janotus de Bragmardo.

C H A P. XVIII.

How Janotus de Bragmardo was sent to Gargantua to recover the great bells.

MAfter Janotus, with his hair cut round as a dish, his liripoop on his head, after the old fashion; and having sufficiently antidoted his stomach

(5) Janotus de Bragmardo] Vallambert d'Avalon, physician and poet, is the author of some Latin epigrams, among which are some against one Janotus, a very tedious fatiguing orator. The surname of de Bragmardo puts me in mind of John le Cornu, to whom the poet Villon, in his will and testament, bequeaths his branc d'acier (cutlafs I take it) a word which Marot, in the margin of his edition, renders Braquemard, (and which Cotgrave says, is a sort of wood-knife, hanger, whinyard, cutteau.) The famous m. Sarrafin, who understood Rabelais [qui savoit bien son Rabelais, an expression that is become proverbial in France] had his eye to this passage, in his Greedy-gut's last will and testament (a notorious parasite, Peter de Montmaury, whom Sarrafin calls goulou)

Pour Janotus mon viel ami
Sera mon gentil braquemart:
Puis encor theca calami,
Qu'indoctes nomment calemart.

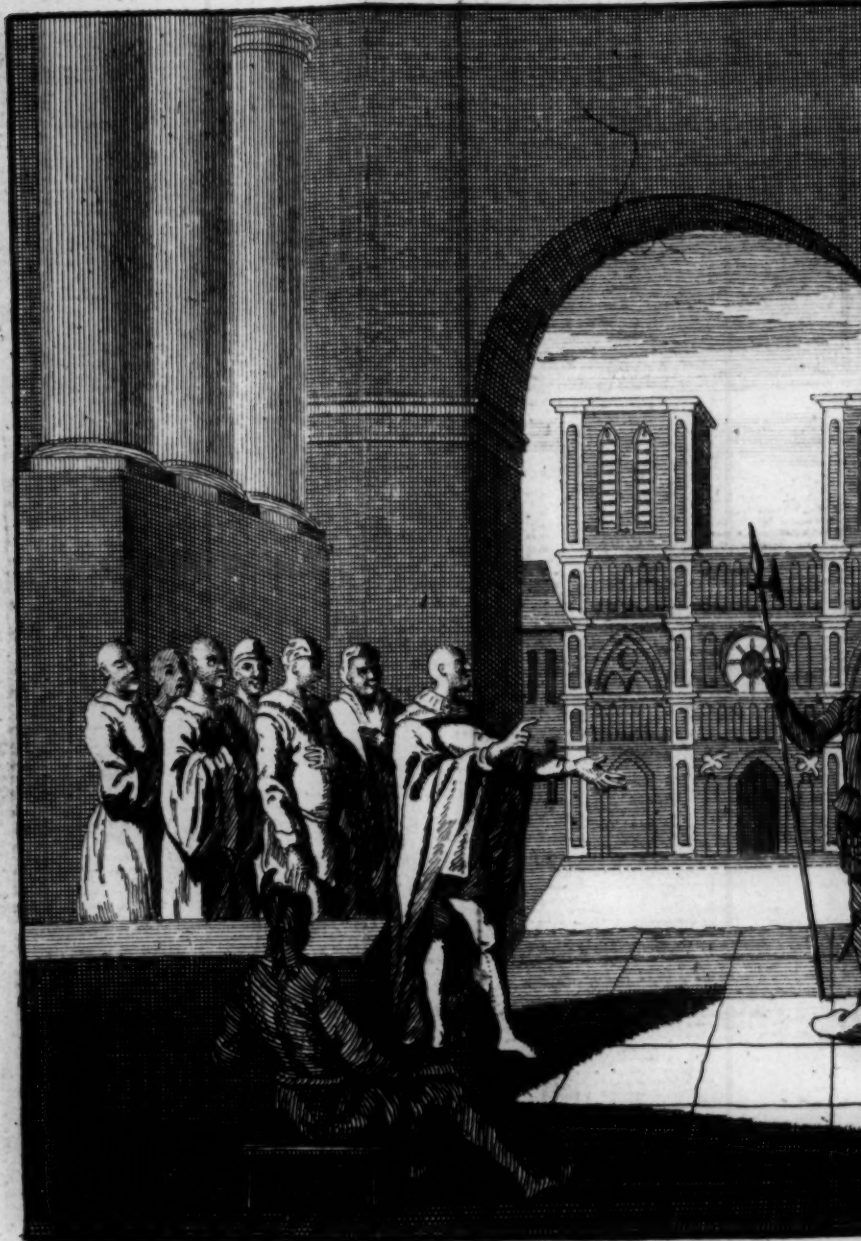
My friend, Janotus, when I die,
Shall have my fine cuttoo,
Item my theca calami,
(Or Pen-case you must know,
For so by the indoct 'tis call'd, &c.)

with

with kitchen-cordials, and holy water of the cellar, convey'd himself to the lodging of Gargantua, driving before him three red muzzled beadles, and dragging after him five or six (1) artlefs masters, all throughly bedaggled with the mire of the streets. At their entry, Ponocrates met them, who was afraid, seeing them so disguised, and thought they had been some maskers out of their wits; which moved him to enquire of one of the said artlefs masters of the company, what this mummary meant? It was answer'd him, that they desired to have their bells restored to them. As soon as Ponocrates heard that, he ran in all haste to carry the news unto Gargantua, that he might be ready to answer them, and speedily resolve what was to be done. Gargantua, being advertised hereof, called apart his preceptor Ponocrates, Philotimus steward of his house, Gymnastes his esquire, and Eudemon, and very summarily conferr'd with them, both of what he should do, and what answer he should give. They were all of opinion, that they should bring them unto the can-office, and there make them drink like roysters, and line their jackets soundly. And that this cougher might not be puffed up with vainglory, by thinking the bells were restored at his request, they sent (whilst he was plying the pot) for the mayor of the town, the rector of the faculty, and the vicar of the church; unto whom they resolved to deliver the bells, before the sophister had delivered his commission. After that, in their hearing, he should make his fine harangue; which was done, and they (Janotus and the rest) being come, the sophister was brought into a full hall, and began as followeth, in coughing.

(1) Artlefs Masters] *Maitres inertes.*

CHAP.



Master JANOTUS harranges GAR



GARGANTUA to recover the Bells.

C H A P. XIX.

The harangue of master Janotus de Bragmardo, for the recovery of the bells.

(1) **H**EM, hem, gudday fir, gudday, & vobis, my masters: it were but reason that you should restore to us our bells: for we have great need

(1) Hem, hem, gudday fir, gudday] In the original it runs, Ehen, hen, hen, mnadies, monsieur, mnadies. On which m. du Chat observes, That what made Janotus cough thus, before he began his speech, was neither the great age of that doctor, nor the great quantity of bread he had eaten at home, or at Gargantua's. It was a piece of premeditated affectation, to imitate the famous preacher Oliver Maillard, who in his time was wont to cough at the principal passages of his sermons. The minister Faucheur, p. 81. of the treatise of the action of an orator, mistakenly ascrib'd by many to m. Contrart, says, As for coughing, there were heretofore preachers of so odd a fancy, as to cough in their sermons without the least occasion, but only because they thought it gave a grace and weight to their words; witness Oliver Maillard, who, in a sermon preach'd at Bruges 1500, mark'd the places of his sermon where he design'd to cough, by putting down hem, hem, hem, as is still to be seen in the printed copies: which gave occasion to the pretended Vigneul Marveille, an inexact copier of this place, to say, that had it not been for this example, people would perhaps have never dreamt of such a thing as a coughing eloquence. But to proceed, As for the mna dies, with which old Janotus begins his oration, nothing can be better fancy'd, since such an impertinent and senseless pronuntiation of bona dies, equally shews the faltering of a drunkard, and the vicious

need of them. Hem, hem, aih fu hash,—we have oftentimes heretofore refused good money for them of those of (2) London in Cahors, yea and of those of Bourdeaux in Brie, who would have bought them for the substantific quality of the elementary complexion, which is intronificated in the terrestreity of their quidditative nature, to extraneize the blasting mists and whirlwinds upon our vines; indeed not ours, but these round about us. For if we lose the liquor of the grape, we lose all, both sense and law. If you restore them unto us at my request, I shall gain by it six basketful of sausages, and a fine pair of breeches, which will do my legs a great deal of good, or else they will not keep their promise to me. Ho by gob, domine, a pair of breeches is good, & vir sapiens non abhorrebit eam. Ha, ha, a pair of breeches is not so easily got, I have experience of it my self. Consider, domine, I have been these eighteen days in (3) metagrabolising this brave speech, tious and barbarous way of speaking which prevail'd in the schools before the restitution of polite literature. Besides, could any thing be more sottish, than for this pedant to begin a speech to his prince with a bona dies? (good day to you.) And, lastly, did it not argue great want of sense, to revive the ridiculous custom of the Ménots and Maillards, to speak sometimes French, and sometimes Latin in the same discourse?

(2) London in Cahors, &c.] Londres en Cahors, &c. a wiper for those who venture to speak of things beyond their understanding: they make as many blunders as they speak words.

(3) Metagrabolising] It should be Matagrabolising, a word forg'd at pleasure, and signifies the studying or writing of vain things. When Rabelais coin'd this word, says m. du Chat, he had in his eye these three, *ματαιός*, ineptus, *γράφω*, scribo, & *βάλλω*, jacio, from whence making *ματαγραφόσολίζω*, ineptas scriptiones emittere, he afterwards form'd his French metagraboliser.

Reddite

Reddite quæ sunt Cæsaris, Cæsari: & quæ sunt Dei Deo. Ibi jaceſ lepus. By my faith, domine, if you will sup with me in (4) camera, by cock's body, charitatis, nos faciemus (5) bonum cherubinum; ego (6) occidit unum porcum, & (7) ego habet bonum vino:

(4) Camera, &c.] The camera charitatis is the chamber where the mendicants make good chear with the tidbits given 'em out of charity.

(5) Bonum cherubinum] Bonum cherubin in the original. We shall make good chear, and by banging the bottle about shall make our faces cherubical. So these words really signified heretofore in the school of Paris; and for a proof that this fine Latin was yet in vogue amongst the scholars at the beginning of Francis the first's reign, we have Maturin Cordier (Corderius) reproving and correcting this barbarous locution, three times or more, in his dialogues, *De corrupti sermonis emendatione*, printed for the first time in 1531.

(6) Occidit] Rabelais writ occidi.

(7) Ego habet bonum vino] These are indeed Rabelais's words, and it may be imagin'd by some, that he carried the raillery too far, or at most had only a view to the theologians, with respect to that maxim, *Non debent verba cœlestis oraculi subesse regulis Donati*: [St. Gregory towards the close of the preface of his morality.] But there's no such thing; and it is most certainly true, that abundance of doctors in all faculties did maintain, that pronouns of the first person might, without incongruity, be join'd with the third person of a verb. *Incredibile prope dictu est*, says Freigius in Ramus's life, *sed tamen verum, & editis libris proditum, in Parisiensi academia doctores extitisse, qui mordicus tuerentur ac defenderent, ego amat, tam commodam orationem esse, quam ego amo, ad eamque pertinaciam comprimendam consilio publico opus fuisse.* One would be at a loss to guess at the grounds of these doctors opinion (which was, however, at length, solemnly condemn'd by the Sorbonne, and by the divinity faculty of Oxford) had not Agrippa inform'd us, that they built this extrava-

Vino: (8) But of good wine we cannot make bad Latin. Well, de parte Dei date nobis bellas nostras.

giant notion of theirs on the Hebrew text of two passages of the old testament, bringing in God speaking of himself, [one in Isaiah, ch. xxxviii. v. 5. Ecce ego addet super dies tuos, &c. Behold, I will add unto thy days, &c. For he does not say addam, but addet. The other in Malachi, ch. i. v. 6. If I be a master, where is my fear? He does not say dominus ego, but dominus ego] See more of this in du Chat's quotation out of Agrippa, de vanitate scientiarum, ch. 3. tho' by the way, Agrippa did but paraphrase what Erasmus had before glanced at concerning this merry contest, in his morie encomium.

(8) But of good wine we cannot make bad Latin] De bou vin, on ne peult faire mauvais Latin. It is certain, bating the falseness of the concord, whether we say bonum vino, or bonus vina, as in Dolet's edition, we understand that good wine is what's meant, as easily as if we say bonum vinum. Now, according to the canonicists, it sufficeth if we be understood. Ask them whether it is a baptism to say omine atris & filii, &c. instead of nomine patris & filii, &c. they'll tell ye no, and that such a diminution hinders it from being a baptism: for, say they, the sense and meaning is remov'd and chang'd; for atris does not signify father, nor filii son: ergo, such baptism is null. But if this diminution be at the end of the word, as if the s be taken from patris, by saying patri, or the like, such diminution does not hinder the baptism: for one and the same sense remains in the words, but then the intention of saying them aright must go along with them. Of this we have an example in a decree, de consecr. dist. 4. cap. retulerunt. A priest, ignorant in the Latin tongue, baptizeth a child thus, in nomina patria & filia & spiritum sancta amen. In this decree the pope says, the child was baptiz'd: considering the priest was a very devout man, and had an intention to speak aright, and only fail'd thro' ignorance and inscience.

Hold,

Hold, I give you, in the name of the faculty, (9) a sermones de Utino, that utinam you would give us our bells. Vultis etiam pardonos? (10) Per diem vos habebitis, & nihil payabitis.

O fir domine, (11) bellagivaminor nobis; verily, est bonum urbis. They are useful to every body. If they fit your mare well, so do they do our faculty; quæ comparata est jumentis insipientibus, & similis facta est eis, (12) psalmo nescio quo. Yet did I

(9) A sermones de Utino, &c.] Allusion of the word utinam to the name Utinum or Udino, the chief city of Friuli, and the country of a Dominican monk, who publish'd a huge volume of sermons under the title of Sermones aurei de sanctis Fr. Leonardi de Utino, printed first in 1473 at Venice, reprinted in 1496, again 1503 at Lyons; then again there, in 1517. In order to understand this passage of Janotus's speech, we need but suppose, that as these sermons were very much in vogue, the faculty, who thought to please the prince's taste, being persuaded that Gargantua might be prevail'd on to restore the bells, if at the same time that they besought him so to do, they presented him with the copy of Utino's sermons. The pedant Janotus thought he could not more properly tender his present, than by accompanying with an affectionate utinam, the most humble petition which he made to Gargantua to restore the bells of the church Notre Dame.

(10) Per diem] He swears per diem (by day) not daring to swear per Deum; and Beza is still more facetious, when in swearing per diem in his Passavantius, he adds, sicut dicit David, as if that would save his oath, by favour of the 6th verse of the 121st psalm: The sun shall not smite thee BY DAY, &c.

(11) Bellagivaminor] In the original clochidonnaminor nobis, [Let our bells (cloches in French) be given us.]

(12) Psalmo nescio quo] A rare textuary, this master Janotus! These words are in psalm 49. Et homo, cum in honore esset, non intellexit; comparatus est jumentis insipientibus & similis factus est illis. His applying this

quote it in my note book ; & (13) *est unum bonum Achilles*, a good defending argument. Hem, hem, hem, haikhash ; for I prove unto you that you should give me them. *Ego sic argumentor. Omnis bella (clocha) bellabilis in bellerio bellando, bellans bel-lativo, bellare facit, bellabiliter bellantes. Parisius ha-bet bellas : (14) ergo gluc.* Ha, ha, ha, this is spoken to some purpose ; it is in *tertio primæ*, in *darii*, or elsewhere. By my soul, I have seen the time that I could play the devil in arguing, but now I am much failed ; and henceforward want nothing but good wine, a good bed, my back to the fire, my belly to the table, and a good deep dish.

Hei domine, I beseech you, in *nomine patris, filii, & spiritus sancti*, amen, to restore unto us our bells ; and (15) God keep you from evil, and our lady from health :

passage to the university of Paris, is, because having abused their too great authority to the exciting several mutinies in preceding reigns, they were now somewhat curb'd in comparison of what they were in those times.

(13) *Est unum bonum Achilles*] He means, that his argument, taken from the psalm, was invincible, like a second Achilles. Vives, in his dialogue, intitled, *schola : Argumentum hic est planè Achilles invincibilis : jugulum petit, non poterit propugnator se tueri, statim dabit manus.*

(14) *Ergo gluc*] See in m. du Chat some very merry explanations of this word gluc, too long to be inserted here. He concludes with observing, that gluc is likewise a word used by the Germans, when they wish any one well, as that God would help them, &c. [from whence, I suppose, we have our word luck] In this sense it may be, that, after them, we have applied it to a timorous logician, and seeing him in convulsions at his ergo, we say to him gluc, [i. e. cheer up, have a good heart, to encourage him to push home his argument.

(15) God keep you from evil, and our lady from health] This old dotard would have said, God, and our lady

health, qui vivit & regnat per omnia secula seculorum, amen. Hem, hafhchehhawk fash, qzrchrem-hemhash, [coughing.] Verum enim vero, quandoquidem, dubio procul, ædepol, quoniam, ità certè, meus deus filius : a town without bells is like a blind man without a staff, an afs without a crupper, and a cow without cymbals : therefore be assured, until you have restored them unto us, we will never leave crying after you, like a blind man that hath lost his staff, braying like an afs without a crupper, and making a noise like a cow without cymbals. A certain latinifator, dwelling near the hospital, said once, producing the authority of one Taponnus, I lye, it was (16) Pontanus the secular poet, who wish'd those bells

lady of health, keep you from evil ! Rabelais ridicules the vicious and careless ways of speaking used by the old French, and too many of the moderns too, especially among the vulgar.

(16) Pontanus the secular poet] This is the famous John Jovian Pontanus. Janotus calls him the secular poet, by way of sneer ; for, under the notion of this nick-name, the Sorbonists generally comprehended all the good Greek and Latin authors, both ancient and modern, but particularly Reuchlin's friends, and others, who then had renounced the empty titles of the schools, and the barbarisms thereof, in order to bend their minds to the study of the languages, philosophy, and the belles lettres. John of Salisbury, l. 1. metalog. c. 3. where he speaks of the barbarism brought into literature by the idle and vain science of the school-divines : Sufficiebat ad victoriam verborum clamor, & qui undecumque aliquid inferebat, ad propositi perveniebat metam : poetæ, historiographi, habebantur infames, & si quis incumbēbat laboribus antiquorum, notabatur, & non modò asello Arcadiæ tardior, sed obtusior plumbo omnibus erat in risum. The hatred which these people bore towards every thing that they call'd secularia scripta is no less festively describ'd by Budæus, part I. of his annot. on the

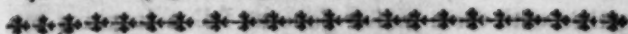
bells (17) had been made of feathers, and the clapper of (18) a fox-tail, to the end they might have begot (19) a chronicle in the bowels of his brain, when he pandects, pag. 469, &c. of the edition of Lyons 1562. in 8vo. But where it is described in the most facetious terms, is in the several passages of the satire, which some of Reuchlin's friends publish'd under the title of *epist. obscur. viror.* against his adversaries. Under the pretence that Tully, Virgil, and such authors had not taken their doctor's degree at Paris or Cologne, they were, in these barbarian theologues account, so many paultry secular poets, out of whose works a certain German of Nuremberg, merrily named doctor *Hafen-muls* (potage de marmite) believ'd that it was dangerous for the scholars to fetch the principles of the Latin tongue. Et scribat mihi (thus they make him write to Orvinus, his friend and oracle) an est necessarium ad æternam salutem, quod scholares discunt grammaticam ex poetis secularibus, sicut est Virgilius, Tullius, Plinius, & alij.

[17] Bells, &c.] Pontanus did break a jest or two on bells in his dialogue intituled *Charon*: which was indeed prohibited to be read, not on that account, but because he made too free with churchmen; but the author was never declar'd an heretic for either one or t'other.

[18] A fox-tail] This thought, which is repeated in ch. 27. of l. 5, is to be met with in the book intituled the *ship of fools*, in the chapter, advising, not to mind every body's ill-natur'd or idle discourse about us. All the calumnies that can be spread abroad against an honest man, says that old book, ought no more to move him than if they shook in his ears a bell with a fox tail in it for a clapper.

[19] A chronicle] Wrong; la *cronique* is not a chronicle (or history) but a chronical disorder, i. e. vertigo of the brain, &c. Physicians distinguish between an acute malady, *πᾶθος οξύ*, which does not continue long, either because people die, or are cured of it in a short time; and a chronical malady, *πᾶθος χρόνιον*, so called from *χρόνος*, *tempus*, because it returns from time to time, and is of a lasting nature off and on.

was about the composing of his carmini-formal lines : but (20) *nac petetin petetac, tic, torche lorgne* : more the deponent saith not. He was declared a heretic : (21) we make them as of wax. (22) *Valete & plaudite*. (23) *Calepinus recensui*.



CHAP. XX.

How the sophister carried away his cloth,
and how he had a suit in law against
the other masters.

THE sophister had no sooner ended, but Pono-
crates and Eudemon burst out a laughing so

(20) *Nac, &c.*] Janotus, in his dull way, rings the bells with his voice and two arms, as if he was actually mocking poor Pontanus and his bells.

(21) *We make them as of wax*] We make heretics as we please, to perfection, as if we cast them in a mould.

(22) *Valete & plaudite*] Janotus having exhibited a comedy in his own person, it was but just he should finish it, as Plautus and Terence do most of theirs.

(23) *Calepinus recensui*] The pedant concludes his speech like the antient grammarians, who used to put their names at the bottom of their manuscripts which they had revised and corrected ; after which, they were copied out. Thus we see, *Calliopius recensui*, *Eutropius recensui* ; because *Calliopius* had corrected the manuscript of Terence, and *Eutropius* that of Vegetius. In like manner, *Julius Celsus recensui*, *Symmachus recensui* ; because the first of these two last mention'd critics had corrected the manuscript of *Cæsar's* commentaries, and the other *Aurelius Victor*. *Verville* likewise had his eye to this antient custom, when, at the bottom of the title of his *moyen de parvenir*, he put *recensuit sapiens ab A. ad Z.* In fine, *Rabelais* here gives to understand, that the vocabulist *Calepin*, who dy'd about 1510, had revised Janotus's speech, which this ignorantus had compos'd in Latin yet worse than we see it in.

heartily, that they had almost split with it, and given up the ghost; even just as Crassus did, seeing a lubberly ass eat thistles; and as (1) Philemon, who, seeing an ass eat those figs which were provided for his own dinner, died with force of laughing. Together with them master Janotus fell a laughing too as fast as he could, in which mood of laughing they continued so long that their eyes did water by the vehement concussion of the substance of the brain, by which those lachrymal humidities, being press'd out, glided through the optic nerves; and so to the full represented Democritus heraclitising, and Heraclitus democritising.

When they had done laughing, Gargantua consulted with the prime of his retinue, what should be done. There Ponocrates was of opinion, that they should make this fair orator drink again; and seeing he had shewed them more pastime, and made them laugh more than (2) a natural fool could have done, that they should give him ten baskets full of sausages, mentioned in his jolly harangue, with (3) a pair of hose, three hundred great billets for the fire, five and twenty hogsheads of wine, a good large downbed, and a deep capacious dish, which he said were necessary for his old age.

All this was done as they did appoint: only Gargantua doubting that they could not quickly find out

(1) Philemon] This is the same person whom (in l. 4. c. 17.) Rabelais calls Philomenes, to shew he had also read Valerius Maximus in fol. Paris 1517, where he is called so, l. 9, c. 12. This story is to be found in Lucian, l. 2, in the chapter treating of the longevity of some persons.

(2) A natural fool] Songecreux in French. Our author strikes at magister noster Songecrusius, whose character you have in the catalogue of St. Victor's library.

(3) A pair of hose] Une paire des chausses, means a pair of breeches, not hose.

breeches

breeches fit for his wearing, because he knew not what fashion would best become the said orator; whether the (4) martingal fashion, wherein is a sponge-hole with a draw-bridge, for the more easy caging; or (5) the fashion of the mariners, for the greater solace and comfort of his kidneys; or that of the Switzers, which keeps warm the belly-tabret; or round breeches with strait canions, having in the seat a piece (6) like a cods tail: all which considered, for fear of over-heating his reins, he caused to be given him seven ells of white cloth for the linings. The wood was carried by the porters, the masters of arts carried the saufages and the dish, and master Janotus himself would carry the cloth. One of the said masters (called Jousse Bandouille) shewed him that it was not seemly nor decent for

(4) Martingal fashion] *A la martingale.* Beza, in his letter under the name of *Benedictus Passavantius*, to the president Liffet, newly made abbot of St. Victor, acquaints us, that the said president used to wear such breeches. *Quamvis*, says he to him, *non plus faciat ad propositum, quam si canendo missam, tu faceres totum (tu bene me intelligis) in calligis tuis ad martingalam.* These martingal breeches, so called, as is said elsewhere, from the Martegaux, people of Provence, were still in fashion in 1579, among the court-minions, who made them serve for a quite different use than what they were at first invented for. See *H. Stephens dial. 1. du nouv. lang. Fr. Ital. p. 210.*

(5) The fashion of the mariners] *A la mariniere.* *Caligæ follicantes.* These breeches, different from those since called *chausses à la matelotte*, were full of pleats and gathers both above and below, and hardly reach'd to the knee.

(6) Like a cod's tail] Like a cod's tail, after which read as follows, for fear of overheating his reins. All which he considered, he caused to be given him seven ells of black cloth, and three of white for the lining. See some very curious remarks upon all this in *du Chat.*

one of his degree and quality to do so, and that therefore he should deliver it to one of them. Ha, said Janotus, blockhead, blockhead, thou dost not conclude in modo & figura; for so, to this end serve (7) the suppositions & parva logicalia. Pannus, pro quo supponit? Confuse, (said Bandouille) & distributive. I do not ask thee (said Janotus) blockhead,

(7) The suppositions & parva logicalia] Agrippa, in his enumeration of the ridiculous and dangerous subtleties of the learning of the sophists or scholastics of his time, speaks thus of the book, intituled *Parva logicalia*; where this pernicious doctrine was taught and treated to the bottom. Longè plura prodigia majoraque portenta addidit recentior sophistarum schola, de terminorum passionibus, de infinito, de comparativis, de superlativis, de differt aliud ab alio, de incipit & desinit, de formalitatibus, hæccitatibus, instantibus, ampliacionibus, restrictionibus, distributionibus, intencionibus, suppositionibus, appellationibus, obligationibus, consequentibus, indissolubilibus, exponibilibus, reduplicativis, exclusivis, instantiis, casibus, particularisationibus, suppositis, mediatis & immediatis, completis & incompletis, complexis & incomplexis, & cæteris intolerandis vanisque vocabulis, quæ traduntur in *Parva logicalia*, quibus omnia quæcunque re ipsa falsa sunt & impossibilia, vera esse facile convincent: & contra quæcunque vera sunt, velut ex equo Trojano erumpentes, iis machinis subito verborum incendit ac ruina vastabunt. This false dialectic, which was set up in the 12th century upon the crying down of the solid dialectic, taught by Aristotle, was some time after reduced into an art by Petrus Hispanus of Lisbon, who liv'd to be pope under the name of John XXII. This man was the author of the *parva logicalia*, consisting of eight particular treatises, to which were added two more in the re-impression which was made thereof in 8vo, with a large commentary, at Cologne, by H. Quintel, in 1500: and it was out of this fine work (highly valued by the old pedants) that the sophist Janotus had drawn the science he thought to get so much honour by with Gargantua, and those about him.

quomodo

quomodo supponit, but pro quo? It is, blockhead, pro tibiis meis, and therefore I will carry it, egomet, sicut suppositum portat appositum. So did he carry it away very close, as (8) Patelin did his cloth. The best was, that when this cougher, in a full assembly held at the Mathurins, had with great confidence demanded his breeches and saufages, and that they were flatly denied him, because he had them of Gargantua, according to the informations thereupon taken; he shewed them that this was gratis, and out of pure liberality, by which they were not in any sort quit of their promises. Notwithstanding this, it was answer'd him, that he should be content with reason, without any expectation of any other bribe [boon] there. Reason? (said Janotus) we use none of that here: unlucky traytors, you are not worth the hanging; the earth beareth not more arant villains than you are; I know it well enough; halt not before cripples; I have practis'd wickedness with you: by God's rattle I will inform the king of the enormous abuses that are forged here, and carried underhand by you, and let me be a leper if he do not burn you alive like (9) bougres, traytors, heretics, and seducers, enemies to God and virtue.

Upon

(8) Patelin] See in du Chat an account at large of this old French farce, and of Reuchlin's suppos'd translation of it into Latin, under the name of Alexander Connibertus, and intituled Veterator alias Patelinus, &c.

(9) Bougres — Hereticks] Anciently these two words, bougres and hereticks, were terms convertible, two words for the same thing; being joined immediately together, and most commonly the second explaining the first. Froissart, vol. 1. ch. 227. Et fut (don Pedro de Castille) en plein consistoire en Avignon, & en la chambre des excommuniez, publicquement declaré & réputé pour bougre & incredule. And in ch. 7. of vol. 4, one Betifach, treasurer to the duke of Berri, is burnt alive at Beziers, for having own'd, that he was a heretick,

Upon these words they framed articles against him. He, on the other side, cited them to appear. In sum, the process was retained by the court, and there it is yet depending. Hereupon the magisters made a vow, never to rub off the dirt from either shoes or clothes, and master Janotus, with his adherents, vowed never to blow their noses, until judgment were given by a definitive sentence.

By reason of those vows, both parties continue

and held the opinion of the bougres; that is, in the language of that country, deny'd the trinity and incarnation. He had been only charged with extortion; but he pretended to hold heretical opinions, in hopes that, being a cleric, he should be sent to the pope: but the bailli of Beziers caus'd him to be executed on his own word. In these two passages, heretic and bougre are synonymous, and mean the same thing: but here, in Rabelais, the case is somewhat different; and I am apt to think Janotus accuses his brethren of sodomy, treason, and heresy. Every man of reading knows the proverb in the confession of Sancy, l. 1. c. 2. In Francia los grandes y los pedantes. Some doctors of the university might at that time be suspected to be guilty of that vile unnatural practice, as some of them since have been charged home with it. Nicolas Maillard was of this number, on which see H. Steph. ch. 13. of his apology for Herodotus, and the comedy of the sick pope (pape malade) where, after this verse,

C'est magister nostre Maillard,

We read these two,

Qui donc? nostre maistre paillard,
Ce venerable sodomite.

This piece was printed at Rouën (or rather Geneva) in 8vo, 1561; but in 1591 there was another edition in 12mo. without any place's name,

dirty

dirty (10) and snotty to this day : for the court hath not yet fully look'd into all the proceedings ; so that the judgment is not like to be declar'd till (11) latter lammas, that is to say, never. So you find that they do more than nature, and contrary to their own articles. ¹The articles of Paris maintain, that to God alone belongs infinity, and nature produceth nothing that is immortal ; for she putteth an end and period to all things by her engender'd, according to the saying, (12) *omnia orta cadunt*, &c. But these (13) thick-mist-swallowers make the suits in law, depending upon them, both infinite and immortal ; in doing whereof, they have given occasion to, and verified the saying of Chilo the Lacedæmonian, consecrated at Delphos ; that misery goes along with law-suits, and suitors are miserable ; for sooner shall they attain to the end of their lives, than to the final decision of their pretended rights.

(10) Dirty and snotty] Dirt, ordure, filth and vermin were in a manner inherent to the persons of messieurs our masters, particularly in Vives's time ; who, speaking of the gowns of the Sorbonnists of Paris, tells us they wore them, *crassas, detritas, laceras, lutulentas, immundas, pediculosas*. He compares them likewise to the ancient cynicks, &c.

(11) Till latter lammas] Till the next Greek calends. The Greeks had no calends, i. e. did not reckon by them.

(12) *Omnia orta cadunt*] *Omniaque orta occidunt*, says Salust, in the beginning of his *bellum Jugurthinum*.

(13) Thick-mist swallowers] *Avalleurs de frimarts*. See elsewhere why Rabelais calls the lawyers by this name, as *frimats* means a thick mist ; but there is another meaning in it, which is *frimart* for *fremart* : now the word *ferme*, a farm, used to be spelt *freme* or *frime* ; so then it will allude to their swallowing the farms of the poor widows and orphans, and the strong houses of the gentry.



CHAP. XXI.

The study of Gargantua, according to the discipline of his schoolmasters the sophisters.

THE first day being thus spent, and the bells put up again in their own place, the citizens of Paris, in acknowledgment of this courtesy, offer'd to maintain and feed his mare as long as he pleased; which Gargantua took in good part, and they sent her to graze in the (1) forest of Biere. I think she is not there now. This done, he with all his heart submitted his study to the discretion of Ponocrates; who first of all appointed that he should do as he was accusom'd, to the end it might be understood by what means, in so long time, his old masters had made him such a sot and (2) puppy. He disposed therefore of his time in such fashion, that ordinarily he did awake betwixt eight and nine o'clock, whether it was day or not; for so had his antient governors ordained, alledging that which David saith, (3) vanum est vobis ante lucem surgere. Then did he tumble and tofs, wag his legs, and wallow in the bed some time, the better to stir up and rouse his vital spirits, and apparell'd himself according to the

(1) Forest of Biere] So called in old time. It is near the village of Bievre, where rises the little river of Bievre, better known by the name of the gobelins brook.

(2) Puppy] Read ninny; niais, in French, from whence perhaps we have our word nazy.

(3) Vanum, &c.] Psalm cxxvii, 2. It is in vain for you to rise up early.

season;

season; but willingly he would wear a (4) great long gown of thick freeze, furred with fox skins. Afterwards he (5) combed his head with a comb de Almain, which is the four fingers and the thumb; for his preceptors had said, that to comb himself otherways, to wash and make himself neat, was to lose time in this world. Then he dung'd, piss'd, spued, belch'd, crack'd, yawn'd, spitted, coughed, hawk'd, sneez'd, and (6) snotted himself like an archdeacon: and,

(4) Great long gown of thick freeze] This was a bachelor or master of arts gown, which by reason of its length was always daggled. It was of a coarse thick stuff, like all the disciples or scholars habits in the university, as we learn from Vives. From the length and width of these gowns of thick freeze (*grosse frise*) the wits us'd to call the apartments or quarters of these gentry *le pais de frise*, the country of freeze or freeze-land.

(5) Combed his head with a comb de Almain] See *pygnoit du pygne de Almain*. An Almain or German comb does not here reflect on that nation as slovens, for nothing is more cleanly than they are, whether in thoroughly combing their heads, or frequently washing their hands and faces; but what gave occasion to this sort of proverbial expression was this: of all the civilized nations of Europe, they being perhaps the last that came into the wear of periwigs, the French, who are seldom seen without a comb in one hand, were apt to laugh when they saw a German ever and anon, all the day long, using both his to keep the hair on his forehead parted in two divisions, as he had adjusted it with his comb in the morning. In Oudin's dictionaries, Fr. Sp. & Fr. Ital. *la peigne* (or, as it was spelled in old time, *pygne*) d'Alman, i. e. a German's comb, is explicated by *los dedos & le dita*, the fingers and thumb, undoubtedly for the reason before given.

(6) Snotted himself, &c.] *Se morvait en archidjacre*. He flung his snot about like an archdeacon. Because an archdeacon, having a much fatter prebend and a greater income

and, to fortify against the fog and bad air, went to breakfast, having some good fried tripes, fair rashers on the coals, good gammons of bacon, store of good minc'd meat, and a great deal of sippet brewis, made up of the fat of the beef-pot, laid upon bread, cheese, and chopp'd parsley strew'd together.

Ponocrates shew'd him, that he ought not to eat so soon after rising out of his bed, unless he had perform'd some exercise beforehand. Gargantua answer'd, What, have not I sufficiently well exercised myself? I have wallow'd and roll'd myself six or seven turns in my bed, before I rose; is not that enough? (7) Pope Alexander did so, by the advice of a Jew his physician, and lived till his dying day in despite of his enemies. My first masters have used me to it, saying, that to eat breakfast made a good memory, and therefore they drank first. I am very well after it, and dine but the better. And master Tubal (who was the first licentiate at Paris) told me, that it was not enough to run apace, but to set forth betimes. So the total welfare of our humidity doth not depend upon drinking switter-swatter, like ducks, but in being at it early in the morning: unde versus,

income than the ordinary and undignify'd canons of his chapter, has wherewithal to make better cheer; and so by faring better, and being fuller fed, he must abound more with humours than the others.

(7) Pope Alexander did so] This must be meant of pope Alexander V, a great crammer, and as great a guzler, says his historian Theodoric de Niem (l. 2. c. 33.) I very well remember to have read somewhere, that this pontiff being unable to sit up, (he was grown so corpulent and heavy) Marfilus of Parma, his physician, prescribed him a wench, to frisk and gambol it together a-bed now and then by way of exercise, and in this posture the holy father was one day surprized by company, who unexpectedly came to see him,

(8) Lever

- (8) Lever matin n'est point bonheur ;
Boire matin est le meilleur.

To rise betimes is good for nothing ;
To drink betimes is meat and clothing.

After a good breakfast he went to church, and they carried to him in a great basket (9) a huge breviary, weighing, what in grease, clasps, parchment and cover, little more or less than eleven hundred and six pounds : there he heard six and twenty or thirty masses. This while, to the same place came his mattin-mumbler, muffled up about the chin, (10) round as an hoop, and his breath pretty well antidoted with the vine-tree sirup : with him he mumbled all his kiriels, which he so curiously thumb'd and finger'd, that there fell not so much as one bead of them to the ground. As he went from the

- (8) Lever, &c.] Lever matin n'est point bonheur ;
Mais venir à point est meilleur.

To rise betimes is good for nothing ;
To come i'th' nick is meat and clothing.

That's the proverb, as we find it in Peter Grosnet's collection ; but Rabelais here adapts it to his purpose.

(9) A huge breviary] Rabelais gives this breviary another epithet besides huge, which sir T. U. has omitted, and it is empantouphlé ; a huge impantosted breviary ; that is, a breviary that came from Rome, and sealed as it were with the pope's slipper (pantofle). See more of this in l. 2. c. 7.

(10) Round as a hoop] It is in the original, like the bird call'd a duppe, and by some a hupe. Cotgrave says, 'tis a whoop or whooper, a sort of dunghill cock, adds he, that loves to nestle in a man's ordure, and hath a great crest or tuft of feathers on its head. M. du Chat (quoting Belon of birds) says, 'tis a silly bird, almost without any tongue, and, by its ill-articulated voice, it resembles that of mattin mumbler.

church,

church, they brought him, upon a dray drawn with oxen, a confused heap of Patenotres of St. Claude, every one of the bigness of a hat-block; and sauntering along through the cloisters, galleries, or garden, he riddled over more of them than sixteen hermits would have done. Then did he study some paultry half-hour with his eyes fixed upon his book; but (as the comedy has it) his mind was in the kitchen. (11) Pissing then a whole pot full, he sat down at table; and because he was naturally flegmatic, he began his meal with some dozens of gammons, dried neats tongues, botargos, saufages, and such other fore-runners of wine: in the mean while, four of his folks did cast into his mouth, one after another continually, mustard by whole shovels full. Immediately after that, he drank a horrible draught of white-wine for the comfort of his kidnies. When that was done, he eat, according to the season, meat agreeable to his appetite; and then left off eating when his belly was like to crack for fulness. As for his drinking, he had in that neither end nor rule: for he was won't to say, that the limits and bounds of drinking were, that a man might drink till the cork of his shoes swells up half a foot high,

(11) Pissing then a whole pot full] Pissant done plein official. In all the editions except that of 1535, and that of Dolet, it is urinal instead of official; which inclines m. du Chat to think, that official, in the sense of urinal, is a word peculiar to the people of Lyons, where those two editions were printed. In c. 9, Rabelais laughs at those who call a chamber-pot an official; because, in his time, some people, thinking to speak politely, would call that implement an official, under colour that it did the office of a ward-robe (garde robe); so the French call a house of office, or close-stool-closet.

CHAP. XXII.

The games of Gargantua.

THEN with a starched phyzz mumbling over some scraps of a scurvy grace, he wash'd his hands in fresh wine, pick'd his teeth with the foot of a hog, and talked merrily with his people: then, the carpet being spread, they brought plenty of cards, many dice, with great store and abundance of checkers and chess-boards.

There he played,

At flusse,

At primero.

At the beast.

At the rifle.

At trump.

At the prick and spare not.

At the hundred.

At the peenie.

At the unfortunate Woman.

At the sib.

At the pass ten.

At one and thirty.

At post and pair, or even and sequence.

At three hundred.

At the unlucky man.

At the last couple in hell.

At the bock.

At the surly.

At the lanckenet.

At the cuckov.

At puff, or let him speak that hath it.

At take nothing and throw out.

At the marriage.

At the frolick or jack-daw.

At the opinion.

At who doth the one doth the other.

At the sequences.

At the ivory bundles.

At the tarots.

At losing load him.

At he's gulled and esto.

At the torture.

At the handruff.

At the click.

At honours.

- At love.
 At the chefs.
 At reynard the fox.
 At the squares.
 At the cowes.
 At the lottery.
 At the chance or mum-
 chance.
 At three dice, or maniest
 bleaks.
 At the tables.
 At nivinivinack.
 At the lurch.
 At doublets or queen's
 game.
 At the failie.
 At the French tictac.
 At the long tables or fer-
 keering.
 At felldown.
 At tods body.
 At needs must.
 At the dames or draughts.
 At bob and mow.
 At primus secundus.
 At mark-knife.
 At the keys.
 At span counter.
 At even and odd.
 At cross or pile.
 At ball and huckle-bone.
 At ivory balls.
 At the billiards.
 At bob and hit.
 At the owl.
 At the charming of the
 hare.
 At pull yet a little.
 At trudge-pig.
 At the magatapies.
 At the horn.
 At the flower o'er shrove.
 tide ox.
 At the madge-owlet.
 At pinch without laugh-
 ing.
 At prickle me tickle me.
 At the unshoing of the
 ass.
 At the cocksefs.
 At hari hohi.
 At I set me down.
 At earle beardie.
 At the old mode.
 At draw the spit.
 At put out.
 At gossip lend me your
 sack.
 At ramcod ball.
 At thrust out the harlot.
 At marfeil figs.
 At nicknamrie.
 At stick and hole.
 At boke or him, or flay-
 ing the fox.
 At the branching it.
 At tril madam, or grap-
 ple my lady.
 At the cat selling.
 At blow the coal.
 At the re-wedding.
 At the quick and dead
 judge.
 At unoven the iron.
 At the false clown.

At the flints, or at the nine stones.	At the blank,
At to the crutch hulch back.	At the care sin.
At the sanct is found.	At the pilferers.
At hinch, pinch, and laugh not.	At prison bars.
At the leek.	At have at the nuts.
At bumdockdousse.	At cherry pit.
At the loofegig.	At rub and rice.
At the hoop.	At whip top.
At the sow.	At the casting top.
At belly to belly.	At the hobgoblin.
At the dales or straths.	At the o wonderful.
At the twigs.	At the foillile smutchy.
At the quoits.	At the fast and loose.
At I'm for that.	At sutch-breech.
At tilt at weekie.	At the broom-beefom.
At nine pins.	At St. Cosme I come to adore thee.
At the cock quintin.	At the lusty brown-boy.
At tip and hurle.	At I take you napping.
At the flat bowls.	At fair and softly passeth lent.
At the veere and tourn.	At the forked oak.
At rogue and ruffian.	At truss.
At bumbatch touch.	At the wolf's tail.
At the mysterious trough.	At bum to bus, or nose in breech.
At the short bowls.	At goerdy give me my lance.
At the dapple gray.	At swaggy, waggy, or shoggyshou.
At cock and crank it.	At stook and rook, shear and threave.
At break-pot.	At the birch.
At my desire.	At the musse.
At twirly whirly tril.	At the dilly dilly darling.
At the rush bundles.	At ox moudy.
At the short staff.	At purpose in purpose.
At the whirling gigge.	At nine less.
At hide and seek, or are you all hid.	
At the picket,	

At blind-man buff.	At the good mawkin.
At the fallen bridges.	At the dead beast.
At bridle nick.	At climb the ladder billy.
At the white at butts.	At the dying hog.
At thwack (winge him.	At the salt doup.
At apple, pear, plum.	At the pretty pigeon.
At mumgi.	At barley break.
At the toad.	At the bayine.
At cricket.	At the bush leap.
At the pounding stick.	At crossing.
At jack and the box.	At the hardit arsepurisy.
At the queens.	At the harrowers nest.
At the trades.	At forward hey.
At heads and points.	At the fig.
At the vine tree hug.	At gunshot crack.
At black be thy fall.	At mustard peel.
At ho the distaff.	At the gome.
At Joan Tomson.	At the relapse.
At the boultung cloth.	At jog breech, or prickie
At the oats seed.	him forward.
At greedy glutton.	At knock-pate.
At the moorish dance.	At the cornish chough.
At feeby.	At the crane-dance.
At the whole frisk and	At slash and cut.
gambole.	At bobbing, or the flirt
At battabum, or riding	on the nose.
of the wild mare.	At the larks.
At Hind the plowman.	At flipping.

After he had thus well play'd, shuffl'd, clogg'd, and thrown away his time, it was thought fit to drink a little, and that was every man eleven bumpers; and afterwards make much of himself, and stretch upon a fair bench, or a good large bed, and there sleep for two or three hours together, without thinking or speaking any hurt: after he was awaken'd, he would shake his ears a little, and then they brought him fresh wine, and he drank better than ever.

ever. Ponocrates shewed him, that it was an ill diet to drink after sleeping. It is, answered Gargantua, (1) the very life of the patriarchs and holy fathers. For naturally I sleep salt; and sleep to me has been as so many gammons.

Then began he to study a little, and out came the patenotres; which, the more formally to dispatch, he got upon an old mule, which had served nine kings; and so mumbling with his mouth, nodding and doddling his head, would go see a coney ferretted or caught in a grinne. At his return he went into the kitchen, to know what roast meat was on the spit, and supped very well, upon my conscience; and commonly did invite some of his neighbours that were good drinkers, with whom, carousing merrily, they told stories of all sorts, from the old to the new. Amongst others, he had for domestics (2) the lord of Fouille, of Grouville, of Griviot, and of

(1) The very life of the patriarchs and holy fathers.] There is no patriarchs in the original, only fathers. This thought of Gargantua's alludes to the 42d chapter of the rule of St. Benedict, which directs the monks of that order *mox ut surrexerint à cœna* (from dinner) *sedent omnes in unum, & legat unus collationes, vel vitas patrum: aut certe aliquid quod ædificet audientes.* It is founded upon this; after such reading, the monks are used to go and drink a cup in the refectory. Now Gargantua thought himself privileged to drink like them, at the hour of vespers; because, tho' indeed he slept while those monks got thirsty by reading the lives of the fathers, and the collations and conferences of Cassian, his nature being, he said, to sleep salt, he found himself at that hour no less athirst than they were.

(2) Lord of Fouille, of Grouville, &c.] Read Fou, Gourville. These were worthy gentlemen of Poitou. In the neighbourhood of Poitiers, there is a seat or castel called du Fou. See more in du Chat upon this head.

Marigni. After supper, were brought into the room the fair (3) wooden gospels, and the books of the four kings; that is to say, the tables and cards, with a deal of cock-alls, mumblety-pegs, and wheels of fortune: or else they went to see the wenches thereabouts with their wakes, their junketings, and little collations: then to sleep without controul till eight o'clock the next morning.



CH A P. XXIII.

How Gargantua was instructed by Ponocrates, and in such sort disciplined, that he lost not one hour of the day.

WHEN Ponocrates knew Gargantua's vicious manner of living, he resolved to bring him up in another-guise way; but for a while bore with him, considering, that nature cannot endure a sudden change without great violence. Therefore to begin his work the better, he requested a learned physician of that time, called (1) master Theodore, seriously to perpend, if it were possible, how to bring Gargantua unto a better course. The said physician purged him canonically with (2) antycirian helle-

(3) Wooden gospels, &c.] See some pretty remarks on all this in du Chat.

(1) Master Theodore] Theodore, i. e. God's gift. By the Greek name of this physician, Rabelais would give us to understand, that it was through the especial favour and gift of God, that Gargantua was at last put into the hands of otherguise masters than those who till then had been spoiling his head and corrupting his heart.

(2) Antycirian hellebore] Hellebore was made use of
to

hellebore, by which medicine he cleansed all that foulness and perverse habit of his brain. By this means also, Ponocrates made him forget all that he had learned under his antient preceptors, (3) as Timotheus did to his scholars, who had been instructed under other musicians. To do this the better, they brought him into the company of learned men, which stirred in him an emulation and desire to whet his wit and improve his parts, and to bend his study another way; so as that the world might have a value for him. And afterwards he put himself into such a road, that he lost not any one hour in the day, but employed all his time in learning and honest knowledge. Gargantua awaked about four o'clock in the morning. Whilst they were in rubbing of him, there was read unto him some chapter of the holy scripture aloud and clearly, with a pronunciation fit for the matter; and hereunto was appointed a young page, born in Basché, named Anagnostes. According to the purpose and argument of that lesson, he oftentimes gave himself to worship, adore, pray, and send up his supplications to that good God, whose word did shew his majesty, and marvellous judgment. Then went he unto the secret

to purge the brain, in order to fit it the better for study; Pliny, l. 25. c. 25. Aulus Gellius, l. 17. c. 15.

(3) As Timotheus did to his scholars] Quintilian, l. 2. c. 3 relates, that such, as had a mind to learn music of that excellent master, were obliged to give him a double salary, in case they had before received any tincture of that art from other hands; because he was to take double the pains with them: first, to unteach them what they had been taught amiss, and then to instruct them aright. All the old editions have Thimotus, by following bad editions of Quintilian, as hath been already noted in the case of Polycrates (ch. 10.) by following an old copy of Aulus Gellius, printed at Paris 1508.

places, to make excretion of his natural digestions; there his master repeated what had been read, expounding unto him the most obscure and difficult points. In returning, they considered the face of the sky, if it was such as they had observed it the night before, and into what signs the sun was entering, as also the moon for that day. This done, he was apparelled, combed, curled, trimmed, and perfumed; during which time, they repeated to him the lessons of the day before: he himself said them by heart, and upon them would ground some practical cases concerning the estate of man, which he would prosecute sometimes two or three hours, but ordinarily, they ceased as soon as he was fully clothed. Then for three good hours he had a lecture read unto him. This done, they went forth, still conferring of the substance of the lecture, either unto (4) a field near the university call'd the brack, or unto the meadows, where they play'd at the ball, tennis, and at the (5) pelitrigone, most gallantly exercising their bodies, as before they had done their minds. All their play was but in liberty, for they left off when they pleas'd, and that was commonly when they did sweat over all their body, or were otherways weary. Then were they very well wip'd and rubb'd, shifting their shirts, and walking soberly, went to see if dinner

(4) A field, &c.] Read a tennis-court (in the suburb St. Marcellus) at the sign of the bracqu (a short tail'd spotted setting dog.)

(5) Pelitrigone] Read, A la pile trigone. Cotgrave says, Pile trigone, a triangular piece of iron to be thrown at a ring, thro' which he who passes it wins the game. Du Chat says, it is an antient game at tennis, wherein three persons, placed at the corners of a triangle, strike the ball reciprocally from one to the other. Martial, *epig.* 19. l. 4. *Seu lentum ceroma teris, tepidumve trigona.*

were

were ready. Whilst they stay'd for that, they did clearly and eloquently pronounce some sentences that they had retain'd of the lecture. In the mean time master appetite came, and then very orderly sat they down at table. At the beginning of the meal, there was read some pleasant history of the warlike actions of former times, until he had taken a glass of wine. Then, if they thought good, they continued reading, or began to discourse merrily together; speaking first of the virtue, propriety, efficacy, and nature of all that was served in at the table; of bread, of wine, of water, of salt, of fleshies, fishes, fruits, herbs, roots, and of their dressing: by means whereof, he learned in a little time all the passages competent for this, that were to be found in Pliny, Athenæus, Dioscorides, Julius Pollux, Galen, Porphyry, Oppian, Polybius, Heliodorus, Aristotle, Elian, and others. Whilst they talked of these things, many times, to be more certain, they caused the very books to be brought to the table. And so well and perfectly did he in his memory retain the things abovesaid, that in those days there was not a physician that knew half so much as he did. Afterwards, they conferred of the lessons read in the morning, and ending their repast with some conserve or marmalade of quinces, (6) he pick'd his teeth with mastick tooth-pickers;

(6) He pick'd his teeth with mastick tooth-pickers] S'escuroit les dents avecques ung trou de lentise. In the antientest editions we find trou instead of tronc, by changing the n into a u, as in couvent instead of convent [Covent-garden instead of Convent-garden]. Trou de lentisque therefore means the stem or stalk of the lentisk tree: the stalks of this tree, from whence drops the mastic, were us'd by the Romans for tooth-pickers, preferable to quills, Martial. epig. 22. l. 24.

Lentiscum melius: sed si tibi frondea cuspis
Desuerit, dentes penna levare potes.

wash'd his hands and eyes with fair fresh water, and gave thanks unto God in some neat hymn, made in the praise of the divine bounty and munificence. This done, they brought in cards, not to play, but to learn a thousand pretty tricks and new inventions, which were all grounded upon arithmetic. By this means he fell in love with that numerical science, and every day after dinner and supper he pass'd his time in it as pleasantly as he was wont to do at cards and dice; so that at last, he understood so well both the theory and practical part thereof, that (7) Tunstal the Englishman, who had written very largely to that purpose, confessed, that verily in comparison of him (8) he understood no more high Dutch.

And not only in that, but in the other mathematical sciences, as geometry, astronomy, and music. For in waiting on the concoction, and attending the digestion of his food, they made a thousand pretty instruments and geometrical figures, and did in some measure practise the astronomical canons.

After this, they recreated themselves with singing musically, in four or five parts, or upon a set theme

(7) Tunstal the Englishman] Cuthbert Tonstal, bishop of Durham in England: m. du Chat goes on: we see, in Draudius's *bibliothèque*, the title of several of his theological works, but the treatise, hinted at here by Rabelais, was printed in 4to at London 1522. and reprinted in one volume at Paris, by Robert Stephens, 1529. under the title of *Cuthberti Tonstalli de arte supputandi, libri quatuor*, with an epistle dedicatory of the author, to sir Thomas More. In 1531, Nicolas Leonicus dedicated to the same Tonstal his three books *de varia historia*.

(8) He understood, &c.] I suppose it should be, he understood no more of the matter than he did of high Dutch; Il n'y entendoit que le hault Alemant.

or ground at random, as it best pleased them. In matter of musical instruments, he learned to play upon the lute, the virginal, the harp, the Aman flute with nine holes, the viol, and the sackbut. This hour thus spent, and digestion finished, he did purge his body of natural excrements: then betook himself to his principal study for three hours together, or more, as well to repeat his morning lectures, as to proceed in the book he had in hand, as also to write handsomely, to draw and form the antique and Roman letters. This being done, they went abroad, and with them a young gentleman of Tourain named the esquire Gymnast, who taught him the art of riding. Changing then his cloaths, he rode a Naples courser, a Dutch rouffin, a Spanish gennet, a barded or trapped steed; then a light fleet horse, unto whom he gave an hundred carieres, made him go the high faults, bounding in the air, free the ditch with a skip, leap over a stile or pail, turn short in a ring both to the right and left hand. There he broke not his lance: for it is the greatest foolery in the world to say, I have broken ten lances at tilt, or in fight; a carpenter can do even as much; but it is a glorious and praise-worthy action, with one lance to break and overthrow ten enemies. Therefore, with a sharp, stiff, strong, and well-steel'd lance, would he usually force up a door, pierce a harness, beat down a tree, carry away the ring, lift up a cuirasier saddle, with the male-coat and gauntlet: all this he did in compleat arms from head to foot. As for the prancing flourishes, and smacking poppisms, for the better cherishing of the horse, commonly used in riding, none did them better than he. The great vaulter of Ferrara was but an ape, compared to him. He was singularly skilful in leaping nimbly from one horse to another, without putting foot to ground; and these horses were called defultories. He could likewise from either side, with a lance in his hand, leap on horse-

back without stirrups, and rule the horse at his pleasure without a bridle; for such things are useful in military engagements. Another day he exercised the battle-ax, which he so dexterously wielded, both in the nimble, strong, and smooth management of that weapon, and that in all the feats practicable by it, that he pass'd knight of arms in the field, and at all essays.

Then tossed he the pike, play'd with the two-handed sword, with the back-sword, with the Spanish sick, the dagger, poniard armed or unarmed, with a buckler, with a cloak, with a target.

Then would he hunt the hart, the roe-buck, the bear, the fallow deer, the wild boar, the hare, the pheasant, the partridge, and the bustard. He play'd at the baloon, and made it bound in the air, both with fist and foot.

He wrestled, ran, jumped, not at three steps and a leap, nor at the hare's leap, nor yet at the Almans; for, said Gymnast, these jumps are for the wars altogether unprofitable, and of no use; but at one leap he would skip over a ditch, spring over a hedge, mount six paces upon a wall, ramp and grapple after this fashion up against a window, of the full height of a lance. He did swim in deep waters on his belly, on his back, side-wise, with all his body, with his feet only, with one hand in the air, wherein he held a book, crossing thus the breadth of the river of Seine without wetting it, and dragged along his cloak with his teeth, as did Julius Cæsar. Then with the help of one hand, he entered forcibly into a boat, from whence he cast himself again headlong into the water, sounded the depths, hollowed the rocks, and plunged into the pits and guphs. Then turned he the boat about, governed it, led it swiftly or slowly with the stream and against the stream, stopped it in its course, guided it with one hand, and with the other laid hard about him with a huge great oar; hoisted the

the sail, hied up along the mast by the shrouds, ran upon the edge of the decks, set the compass in order, tackled the bowlines, and steered the helm. Coming out of the water, he ran furiously up against a hill, and with the same alacrity and swiftness ran down again. He climbed up trees like a cat, and leaped from the one to the other like a squirrel: he did pull down the great boughs and branches like another Milo: then with two sharp well-steel'd daggers, and two try'd bodkins, would he run up by the wall to the very top of a house like a (9) cat; then suddenly came down from the top to the bottom, with such an even composition of members, that by the fall he would catch no harm.

He did cast the dart, throw the bar, put the stone, practise the javelin, the boar-spear or partisan, and the halberd: he broke the strongest bows in drawing, bended against his breast the greatest cross-bows of steel, took his aim by the eye with the hand-gun, and shot well; traversed and planted the cannon, shot at but-marks, at the paggay from below upwards, from above downwards, then before him, sideways, and behind him, like the Parthians.

They ty'd a cable-rope to the top of a high tower, by one end whereof, hanging near the ground, he wrought himself with his hands to the very top; then, upon the same track, came down so sturdily and firm, that they could not on a plain meadow have run with more assurance. They set up a great pole fixed upon two trees; there would he hang by his hands, and with them alone, his feet touching at nothing, would go back and fore along the foresaid rope with so great swiftness, that hardly could one overtake him with running; and then, to exercise his breast and lungs, he would shout like all the devils in hell. I heard him once call Eudemon, from

Victor's gate to Monmartre: Stentor had never such a voice at the siege of Troy.

Then, for the strengthening of his nerves or sinews, they made him two great (10) sows of lead, each of them weighing eight thousand and seven hundred kintals, which they call'd (11) alteres: those he took up from the ground in each hand one, then lifted them up over his head, and held them so without stirring, three quarters of an hour and more; which was an inimitable force.

He fought at barriers with the stoutest and most vigorous champions; and, when it came to the cope, he stood so sturdily on his feet, that he abandoned himself to the strongest, in case they could remove him from his place, as Milo was wont to do of old: in whose imitation likewise, he held a pomegranate in his hand, to give it unto him that could take it from him. The time being thus bestowed, and himself rubbed, cleansed, wiped, and refreshed with other cloaths, he returned fair and softly, and passing through certain meadows, or other grassy places, beheld the trees and plants, comparing them with what is written of them in the books of the antients,

(10) Sows of lead] Sows and pigs: so we English call them. The French call them salmons of lead, because of their resembling that fish both in shape and size. In Derbyshire, there's a living worth 5 or 6ool. a year in tythe-pigs. It is Worksworth. The pigs are pigs of lead.

(11) Alteres] A poise of iron, stone, but chiefly lead, which tumblers and dancers on ropes hold in their hands for a counterpoise (also a piece of lead, &c. to lift up with both hands for exercise) in Latin, or rather Greek, halter, eris, ἀλτήρ, ἀπὸ τῆ ἀλλεσθαι, a saliendo. Martial. epigr. 49. l. 14.

Quid pereunt stulto fortes haltere lacerti?

fuch

such as Theophrast, Dioscorides, (12) Marinus, Pliny, Nicander, Macer, and Galen; and carried home to the house great handfuls of them, whereof a young page, called Rhizotomos, had charge; together with little mattocks, pickaxes, grubbing-hooks, cabbies, pruning knives, and other instruments requisite for gardening. Being come to their lodging, whilst supper was making ready, they repeated certain passages of that which had been read, and then set down at table. Here remark, that his dinner was sober and thrifty, for he did then eat only to prevent the gnawings of his stomach; but his supper was copious and large, for he took then as much as was fit to maintain and nourish him; which indeed is the true diet prescribed by the art of good and sound physick; although a rabble of loggerheaded physicians, nuzzled in the brabbling shop of (13) sophisters, counsel the contrary. During that repast, was continued the lesson read at dinner, as long as they thought good; the rest was spent in good discourse, learned and profitable. After they had given thanks, he set himself to sing vocally, and play upon harmonious instruments, or otherwise passed his time at some pretty sports, made with cards or dice, or in practising the feats of legerdemain, with cups and balls. There they stay'd some nights in frolicking thus, and making themselves merry till it was time to go to bed; and, on other nights, they would go

(12) Marinus] Galen speaks often of him. See more in du C.

(13) Sophisters] By these sophisters, or Arabians, as Dolet's edition has it, Rabelais means Avicenna and his followers; and by those of the good and sound opinion, Galen and his disciples. It is certain, the Goths first brought in the custom of set dinners and suppers, that is, of eating two full meals a day; whereas the antients used to make a light dinner, but at supper they would eat their fill.

make visits unto learned men, or to such as had been travellers in strange and remote countries. When it was full night, before they retired themselves, they went into the most open place of the house to see the face of the sky, and there beheld the comets, if any were, as likewise the figures, situations, aspects, oppositions, and conjunctions of both fixed stars and planets.

Then, with his master, did he briefly recapitulate, after the manner of the Pythagoreans, that which he had read, seen, learned, done, and understood in the whole course of that day.

Then prayed they unto God the creator, in falling down before him, and strengthening their faith towards him, and glorifying him for his boundless bounty; and, giving thanks to him for the time that was past, they recommended themselves to his divine clemency for the future: which being done, they went to bed, and betook themselves to their repose.



CHAP. XXIV.

How Gargantua spent his time in rainy weather.

IF it happened that the weather were any thing cloudy, foul, and rainy, all the forenoon was employ'd as before specified, according to custom, with this difference only, that they had a good clear fire lighted, to correct the distempers of the air: but after dinner, instead of their wonted exercitations, they did abide within, and, by way of (1) apotherapie, did

(1) Apotherapie] The new editions have it apotherapie.

did recreate themselves in bottling of hay, in cleaving and sawing of wood, and in threshing sheaves of corn at the barn. Then they studied the art of painting or carving, or brought into use the antique (antient) play of (2) tables, as Leonicus has written of it,

rapic, with a c, which is no word at all. The Dutch editor says, ἀποδραμασία means, the issue and end of exercise. I like Robertson's definition better, cura post remedia vehementiora, vel, curatio post exercitationem exhibita. Anglicè, a healer after hard-drinking, as one may say in mirth, from ἀνδρὶ & δραμασίῳ.

(2) Tables] Read, instead of tables, talus, or tali. Talus is a bone to play with like a die. Q. Whether ankle or huckle? Ludus talarius, in Latin. All the editions, except this of du Chat, have it tables; but it should be tales, i. e. tali, as above, and as in l. 4. ch. 7. Leonicus, who is mention'd by Rabelais in the same breath, wrote a treatise, by way of dialogue, de ludo talario, intituled sannutus (not samnutus, as in Gryphius's edition, both in title and text. Sannutus is the Latin termination of sannuto, which signifies long-tusk'd, full-tusk'd, as an old full-grown boar). This Leonicus, whose christian name was Nicholas, was a native of Venice, and a learned professor at Padua, where he died (not 75 years old, nor in 1533, as Bucholcer writes in his chron. of that year, but two years younger, that is) an. 1531, in the month of March. Bembo (or the Bembo, to speak like the Italians) l. 8. of the second part of his Italian letters, in one to Vettor Soranzo of the 28th of March 1531: il nostro buon messer Leonico l'altro di fini la sua vita. Our old friend Leonicus finish'd his career of life t'other day. But to wind up this article; the game of the tali (Τῶν ἀσπαραγάλων) is certainly of great antiquity, especially if it be true that the Lydians used it even before the Trojan war; nor did it cease to be in vogue in Italy, under the name of paretles, till about 1484; since which, the wars of that country have occasion'd the people to turn their thoughts to more serious things.

and as our good friend Lascaris playeth at it. In playing, they examined the passages of antient authors, wherein the said play is mentioned, or any metaphor drawn from it. They went likewise to see the drawing of metals, or the casting of great ordnance; how the lapidaries did work, as also, the goldsmiths and cutters of precious stones; nor did they omit to visit the alchymists, money-coiners, upholsters, weavers, velvet-workers, watch-makers, looking-glass-framers, printers, organists, dyers, and other such kind of artificers, and, every where giving them somewhat to drink, did learn and consider the industry and invention of the trades.

They went also to hear the public lectures, the solemn commencements, the repetitions, the acclamations, the pleadings of the lawyers, and sermons of evangelical preachers.

He went thro' the halls and places appointed for fencing, and there played against the masters themselves at all weapons, and shewed them by experience, that he knew as much in it as (yea more than) they: and instead of simpling, they visited the shops of druggists, herbalists, and apothecaries, and diligently considered the fruits, roots, leaves, gums, seeds, the (3) grease and ointments of some foreign

(3) Grease and ointments of some foreign parts.] Axunges peregrines. Axunge signifies grease properly of swine, says Cotg. also ointment made thereof. Du Chat says, the softest and most humid fat or grease of beasts. Boyer says axonge, man's grease prepared with herbs, and good against cold humours. The authors of Camb. dict. Axungia ab ungendo plaustrum axe, ad faciliorem circumactum rotarum. Grease or unguent for an axle-tree (whence its name axungia) swine's grease; also the fat, froth or cream of any other thing.

parts,

parts, as also how they did (4) adulterate them [i. e. all the said drugs]. He went to see the jugglers, tumblers, mountebanks, and quackfalvers; and consider'd their cunning, their shifts, their summer faults, and smooth tongues; especially of those of Chauny in Picardy, who are naturally great praters, and will banter and lye as fast as a dog can trot.

Being returned home, they did eat at supper more soberly than at other times, and meats more desiccative and extenuating; to the end, that the intemperate moisture of the air, communicated to the body by a necessary confinity, might by this means be corrected; and that they might not receive any prejudice for want of their ordinary bodily exercise.

Thus was Gargantua governed, and kept on in this course of education from day to day, profiting, as you understand such a young man (5) of his age and

(4) Adulterate them] It is indeed adulterer in French; but here it means to compound, make up, mingle together, as you'll find *adultero* (in the Camb. dict.) sometimes to signify. Du Chat confirms me in this opinion. *Adulterer, la maniere dont on faisoit des remedes composez de toutes ces drogues.* In this sense it is an apothecary's business to adulterate, and not any objection to him for doing so.

(5) Of his age] It appears before, in ch. 14, that Gargantua in 1420 had spent in study fifty-three years, ten months and two weeks. He was at least five years old when master Thubal gave him his first lessons; but let's reckon no more than fifty-eight years. He is made to read, since 1420, the *supplementum chronicum*, which came out sixty-five years after, viz. in 1485. Add these sixty-five to the other fifty-eight, and you'll find that this young man Gargantua was at least a hundred and twenty-three years old even before he put himself under the discipline of Ponocrates. But this is, because Gargantua's adolescence ought to be in proportion to the duration of his life: now his life was of a very great length, since l. 2. c. 2, he was 524 years old when he begot Pantagruel.

good

good sense, so kept to his exercise, may well do; which, altho' at the beginning it seemed difficult, became a little after so sweet, so easy, and so delightful, that it seemed rather the recreation of a king, than the study of a scholar. Nevertheless, Ponocrates, to divert him from this vehement intension of the spirits, thought fit, once in a month, upon some fair and clear day, to go out of the city betimes in the morning, either towards Gentilly or Boulogne, or to Montrouge, or Charenton-bridge, or to Vanves, or St. Clou, and there spend all the day long in making the greatest cheer that could be devised, sporting, making merry, drinking healths, playing, singing, dancing, tumbling in some fair meadow, unnestling of sparrows, taking of quails, and fishing for frogs and crabs.

But altho' that day was pass'd without books or lecture, yet was it not spent without profit; for, in the said meadow they usually repeated certain pleasant verses of Virgil's agriculture, of Hesiod, and of Politian's husbandry; would set a-broach some witty Latin epigrams, then immediately turned them into roundelays and songs in the French language. In their feasting, they would sometimes separate the water from the wine that was therewith mixed, as Cato teacheth *de re rustica*; and as Pliny (6) with an ivy cup would wash the wine in a bason full of water, then take it out again with a funnel as pure as ever. They made the water go from one glass to another, and contrived a thousand little (7) automatory engines, that is to say, moving of themselves.

(6) With an ivy cup] Pliny I. 16. c. 35. after Cato, c. 3. *de re rust.*

(7) Automatory engines] The reader may, upon this, satisfy himself further by having recourse to Leonicus, l. 1. c. 7. of his *de varia historia*,



The Conflict of the CAKE-BAKERS of LE



of LERNE with those of GARGANTUA's Country.

CHAP. XXV.

How there was great strife and debate raised betwixt the cake-bakers of Lerné, and those of Gargantua's country; whereupon were waged great wars.

AT that time, which was the season of vintage, in the beginning of (1) harvest, when the country shepherds were set to keep the vines, and hinder the starlings from eating up the grapes; as some cake-bakers of (2) Lerné happened to pass along

(1) Harvest] Autumn, Rabelais says.

(2) Lerné] Lerné or Lernay, as Bernier spells it, is a parish in Poitou, where they make a kind of Galette (wreath'd cake, says Cotgrave, a broad thin cake, says Boyer, with whom I concur). Be that as 'twill, it was a large sort of brown cake, or a bun, hastily baked on a hot hearth (focus in Latin, from whence I suppose the people of Perigord, Languedoc, &c. call it fouace) with hot embers laid on it, and burning coals over it. Busbequius relates, that in travelling from Vienna to Constantinople, throughout Bulgaria, he met with hardly any other bread than a sort of fouace, which was not so much as leaven'd. Post hæc, says he, pluribus diebus fecimus iter per amœnas & non infrugiferas Bulgarorum convalles; quo ferè tempore pane usi sumus subcinericio; fugacias vocant. Eum puellæ mulieresque vendunt: neque enim sunt in eâ regione pistorès. Illæ, ubi hospites advenisse sentiunt, unde lucelli quid sperent, calidis cineribus subjiciunt, atque ita ferventes etiamnum à loco panes parvo pretio venales circumferunt, (let. x. of his embassy into Turkey). In France these are the people that make and sell the fouace cake, and whom Rabelais calls fouaciers: cake-bakers or cake-venders of Lerné.

the

the broad high way, driving unto the city ten or twelve horses loaded with cakes, the said shepherds courteously intreated them to give them some for their money, as the price then ruled in the market. For here it is to be remarked, that it is a celestial food to eat for breakfast hot fresh cakes with grapes, especially the frail clusters, the great red grapes, muscadine, the verjuice grape, and the luskard, for those that are costive in their belly; because it will make them gush out, and squirt the length of a hunter's staff, like the very tap of a barrel; and oftentimes, thinking to let a squib, they did all-to-be-squatter and conshite themselves, whereupon they are commonly called the (3) vintage-thinkers.

The

(3) Vintage-thinkers] An Englishman will be apt to stare at this word, and imagine it should be vintage drinkers: but, no: it is rightly translated; cuideurs de vendanges are Rabelais's words; and since, as the French proverb says, a filthy tale seldom wants filthy auditors (*à cul de foirard toujours abonde merde*) I'll e'en explain these words. There is, you must know, an ancient home-spun French saying, *je cuidois seulement peter, & je me suis embrenér*. I thought (mind that word, for it explains thinkers) I thought to have only farted, and have all beshit myself. This piece of loose wit is grounded on the laxative quality of the white grape, call'd for that very reason *foirard* (squitterer): of which when a man, and the same with a woman, I suppose, has eaten too freely, and thinks to ease him (or her) self by farting, they are very apt to do something more. Thence came the saying, above, I thought only to have let a fart, and have all beshit myself. Thus when Rabelais, ch. 9. of his Pantagruelian prognostication, says, that in autumn the cuidez will be in season, he means, that in time of vintage, people will often have occasion to say, *je cuidois, &c.* I thought, &c. I have been the fuller in explaining this, because when the reader comes to that ninth chapter of the Pantagruelian prognostication,

The cake bakers were in nothing inclinable to their request; but (which was worse) did injure them most outrageously, calling them prating gablers, lickorous gluttons, freckled bittors, mangy rascals, shite-arsed scoundrels, drunken roysters, sly knaves, drowsy loiterers, slap-sauce fellows, slabbberdegullion druggels, lubbardly louts, coufening foxes, ruffian rogues, paultry customers, fycophant varlets, draw-latch hoydons, flouting milk-sops, jeering companions, staring clowns, forlorn snakes, ninny lobcocks, scurvy sneaksbies, fondling sips, base loons, saucy coxcombs, idle larks, scoffing braggards, noddie mear-cocks, blockish grutnols, doddipol joltheads, jobernol goosescaps, foolish loggerheads, slutch calf-lollies, grout-head gnat-snappers, lob-dotterels, gaping changelings, codshead loobies, woodcock slangams, ninny hammer flycatchers, noddipeak simpletons, turgie gut, shitten shepherds, and other such defamatory epithets; saying further, that it was not for them to eat of these dainty cakes, but might very well content themselves with the (4) coarse unraunged bread, or to

notification, he may know what Rabelais means by *tel cuidera vessir, qui baudement fiantera*, which m. Motteux very elegantly translates. Many a one (says he) will think only to burst at the broad-side (or rather broad-end) by the way of fizzlecum-funk, and will foully give their breeches a clyster with a fecal decoction. Rabelais is not so polite here, tho' no body knew better than he how to be so upon a proper occasion. He says, many a one will let a brewer's fizzle, i. e. Grains and all.

(4) Coarse unraung'd bread, &c.] *Gros pain ballé & de tourte*. Bale is the chaff or coat that holds the grains of wheat or other corn. So *pain ballé* is chaff bread. This bread, coarse with a witness, which in Poitou is given only to country servants, consists in several sorts of corn, as oats, barley, and the great an
ima

to eat of the great brown household loaf. To which provoking words, one amongst them, called Forgier (an honest fellow of his person, and a notable springall) made answer very calmly thus: How long is it since you have got horns, that you are become so proud: indeed, formerly you were wont to give us some freely, and will you not now let us have some for our money? This is not the part of good neighbours, neither do we serve you thus when you come hither to buy our good corn, whereof you make your cakes and buns: besides that, we should have given you to the bargain some of our grapes; but, by his

small Plâtre, (a sort of rye, if I do not mistake m. du Chat's petit blé) the ear of which is very long, and the grain placed two and two in a husk, which is flat and very hard. Now, as no great care is taken at the mill to separate this husk, nor even the chaff (balle above-mentioned) from the meal, this makes the chaff bread (pain ballé) so despicable. As for the other word Rabelais uses, viz. tourte, Cotgrave, from whom sir T. U. takes it, says, it is a loaf of household (or brown) bread, call'd so in Lionnois and Dauphiné. But m. du Chat being more particular, I shall translate what he says of this same tourte. It is bread made of rye, peculiar to the peasants of certain provinces, chiefly to the poor inhabitants of the mountains of the country of Foretz, the Lyonnois, Savoy, Auvergne, and the Bourbonnois. This bread, which is made into loaves almost as big as a Parmesan cheese, and muchwhat of the same form, will keep several months; nay, it is said, this tourte is more savoury for being stale, and that age gives it a yellow colour, like that of wax, if due care be taken to pile these huge loaves one upon another as soon as they come out of the oven, and some very heavy weight be set upon them. Upon the whole, this sort of bread is very undigestive, and agrees with none but plowmen, porters, quarry-men, masons, bricklayers, and blacksmiths. See Jerom. Mercurialis, var. lect. l. 2. c. 5. Bruyerin, de re cibaria, l. 1. c. 9.

zounds,

zounds, you may chance to repent it, and possibly have need of us another time, when we shall use you after the like manner; and therefore remember it.

Then Marquet, a prime man in the confraternity of the cake-bakers, said unto him, Yea, sir, thou art pretty well crest-risen this morning, thou didst eat yesternight too much millet and (5) bolymong: come hither firrab, come hither, I will give thee some cakes. Whereupon Forgier, dreading no harm, in all simplicity went towards him, and drew a sixpence out of his leather satchel, thinking that Marquet would have sold him some of his cakes; but instead of cakes, he gave him with his whip such a rude lash overthwart his legs, that the marks remained; then would have fled away: but Forgier cried out as loud as he could, O! murder, murder, help, help, help, help; and in the mean time threw a great cudgel after him, which he carried under his arm, wherewith he hit him in the coronal joint of his head, upon the crotaphic artery, of the right side thereof, so forcibly, that Marquet fell down from his mare, more like a dead than living man.

Mean while, the farmers and country swains, that were watching their walnuts near to that place, came running with their great poles and long staves, and laid such load on these cake-bakers, as if they had been threshing upon green rye. The other shepherds and shepherdesses, hearing the lamentable shout of Forgier, came with their slings and (6) slackies fol-

(5) Bolymong] Mingled corn. This is not in the original: it says only millet, which if you seed a cock with over night, he will be the stouter and bolder for it the next day.

(6) Slackies] I know not what slacky means: I suppose it may be a Scotch word for something like a sling; for that's what Rabelais means by the word brassier. Cotgrave.

lowing

lowing them, and throwing great stones at them, as thick as hail. At last, these overtook them, and took from them about four or five dozen of their cakes : nevertheless, they paid for them the ordinary price, and gave them over and above (7) one hundred eggs, and three baskets full of (8) mulberries. Then did the cake bakers help to get Marquet mounted upon his mare again, who was most shrewdly wounded ; and forthwith they returned to Lerné, changing the resolution they had to go to Pareille, threatening very sharp and boisterously the cowherds, shepherds, and farmers of Sevilé and Sinays. This done, the shepherds and shepherdesses made merry with these cakes and fine grapes, and sported themselves together at the sound of the pretty small pipe, scoffing and laughing at those vain-glorious cake-bakers, who had that day met with a mischief for want of crossing themselves with a good hand in the morning. Nor did they forget to apply to Forgier's leg some fair, (9) great, red, and medicinal grapes, and so handsomely dressed and bound it up, that he was quickly cured.

(7) One hundred eggs] Rabelais does not say eggs, but shelled nuts, for that's the meaning of quecas, Cotgrave says, and m. du Chat too. Un cent de noix, &c. says du C. A hundred walnuts which Grandgousier's tenants had just been shelling for themselves.

(8) Mulberries] Francs Aubiers means, according to m. du Chat, a sort of white grapes, the pulp whereof is very firm. The word comes from albus, white.

(9) Great red and medicinal grapes] Gros raisins chénins ; a kind of great red grapes, fitter for medicines than for meat. Cotgrave.



Battle between the Cake-bakers of



B. 1. C. 26. p.

of Lerne' and Gargantua's Tenants.

C H A P. XXVI.

How the inhabitants of Lerné, by the commandment of Picrochole, their king, assaulted the shepherds of Gargantua, unexpectedly and on a sudden.

THE cake-bakers, being returned to Lerné, went presently, before they did eat and drink, to the (1) capitol, and there, before their king call'd (2) Picrochole, the (3) third of that name, made their

(1) Capitol] Capitoly in French. In some provinces of France they call the sessions-house and court of judicature, the capitol, and at Thoulouse the echevins (magistrates not unlike the English sheriffs) are call'd capitouls. 'Tis in this sense we are to understand the country gibberidge capitoly, since 'tis said the cake-bakers went thither to carry their complaints, and supplicate their king for justice, who, according to antient custom, dispens'd it to his subjects personally and instantly.

(2) Pichrochole] Greek for a choleric man; yellow and bitter bile.

(3) The third of that name] M. du Chat takes this to mean, that he was still more choleric than his two predecessors of the same name. To call one simpleton the third, codshead the third, is the same as to call him a complete simpleton, a finish'd fool, a codshead in the superlative degree. In this sense it is that ch. 27. l. 5, our author speaking of king Benius, founder of the order of semiquaver friars, says, he was the third of the name of Benius; as much as to say he was a yet greater tony (benefit in French) than his predecessors, who had impoverish'd themselves to enrich other orders, which they had likewise founded. See ch. 6. & 27. of Rabelais, l. 5.

com-

complaint, shewing their paniers broken, their caps all crumpled, their coats torn, their cakes taken away; but, above all, Marquet most enormously wounded; saying, that all that mischief was done by the shepherds and herdsmen of Grangoufier, near the broad high-way beyond Sevilé.

Picrochole incontinent grew angry and furious; and, without asking any further, what, how, why or wherefore, commanded the ban and arrier ban to be sounded throughout all his country, that all his vassals, of what condition soever, should, upon pain of the (4) halter, come in the best arms they could unto the great place before the castle, (5) at the hour of noon; and, the better to expedite his design, he caused the drum to beat about the town. Whilst his dinner was making ready, he went himself to see his artillery mounted upon the carriage, to display his colours, and set up the great royal standard, and loaded wains with store of ammunition both for the field and for the belly, arms and victuals. At dinner he dispatch'd his commissions, and by his express edict my lord (6) Shagrag was appointed to command the van-guard, wherein were number'd sixteen thousand and fourteen harquebusiers, together with thirty thousand eleven volunteers. The great Touquedillion, master of the horse, had the charge of the ordnance, wherein were reckon'd nine hundred and fourteen of brass, in cannons, double-cannons, basilisks, serpentes, culverins, bombards, falcons, passevolans, spiroles, and other sort of great guns.

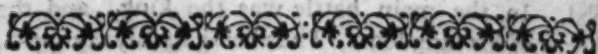
(4) Halter] Sur peine de la hart: hart, properly, means a green withy, with which in old time malefactors were hanged, and still are, says Cotgrave, in some barbarous countries.

(5) At the hour of noon] Rabelais could not have pitch'd upon a properer hour for this choleric prince to do a hot-headed thing than at high noon.

(6) Shagrag] Trepela: pilosissimus in Latin.

The

The rear guard was committed to the duke of Scrape-good. In the main battle was the king, and the princes of his kingdom. Thus being hastily equipp'd, before they would set forward, they sent three hundred light horsemen, under the conduct of captain Swillwind, to discover the country, clear the avenues, and see whether there was any ambush laid for them. But after they had made diligent search, they found all the land round about in peace and quiet, without any meeting or convention at all; which Picrochole understanding, commanded, that every one should march speedily under his colours. Then in all disorder, without keeping either rank or file, they took the fields, one amongst another, wasting, spoiling, destroying, and making havock of all where-ever they went, not sparing poor nor rich, privileged nor unprivileged places, church or laity; drove away oxen and cows, bulls, calves, heifers, wethers, ewes, lambs, goats, kids, hens, capons, chickens, geese, ganders, goslings, hogs, swine, pigs, and the like; beating down the wall-nuts, plucking the grapes, tearing the hedges, shaking the fruit trees, and committing such incomparable abuses, that the like abomination was never heard of. Nevertheless, they met with none to resist them: for every one submitted to their mercy; beseeching them, that they might be dealt with courteously, in regard that they had always carried themselves as became good and loving neighbours; and that they had never been guilty of any wrong or outrage done unto them, to be thus suddenly surprized, troubled, and disquieted; and that, if they would not desist, God would punish them very shortly. To which expostulations and remonstrances no other answer was made, but that they would teach them to eat cakes.



C H A P. XXVII.

How a monk of Sevilé saved the clofe of the abbey from being ravaged by the enemy.

SO much they did, and fo far they went pilaging and stealing, that at laft they came to Sevilé, where they robb'd both men and women, and took all they could catch: nothing was either too hot or too heavy for them. Although the plague was there in the moft part of all the houfes, they nevertheless enter'd every where; then plundered and carried away all that was within: and yet for all this, not one of them took any hurt, which is a moft wonderful cafe. For the curates, vicars, preachers, phyficians, chirurgeons, and apothecaries, who went to vifit, to drefs, to cure, to heal, to preach unto, and admonifh thofe that were fick, were all dead of the infection; and thefe devilifh robbers and murderers caught never any harm at all. Whence comes this to pafs, my mafters? I befeech you think upon it.

The town being thus pillaged, they went unto the abbey with a horrible noife and tumult; but they found it fhut and made faft againft them: whereupon, the body of the army marched forwards towards a ford, called fue [gue] de vede, except feven companies of foot, and two hundred lancers, who, ftaying there, broke down the walls of the clofe, to wafte, fpoil and make havock of all the vines and vintage within that place. The monks (poor devils) knew not, in that extremity, to which of all their fanfts they fhould vow themfelves; never-

nevertheless, at all adventures they rang the bells (1) *ad capitulum capitulantes*. There it was decreed, that they should make a fair procession, stuffed with good lectures, prayers, and litanies, *contra hostium insidias*, and jolly (2) responses *pro pace*.

There was then in the abbey a claustral monk, called (3) friar John de Entoumeures, young, gallant, frisk, lusty, nimble, quick, active, bold, adventurous, resolute, tall, lean, wide mouthed, long nosed, a rare mumblor of mattins, unbridler of masses, and runner over of vigils; and, to conclude summarily, in a word, a right monk, if ever there were any, since the monking world monk'd a monkery. For the rest, a (4) clerk, even to the teeth, in matter of breviary. This monk, hearing the noise that the enemy made within the inclosure of the vineyard, went out to see what they were doing, and perceiving that they were cutting and gathering the grapes, whereon was grounded the foundation of all their next year's wine, returned unto the choir of the church where the other monks

(1) *Ad capitulum capitulantes*] All such as had a vote in the chapter. This is done by ringing a certain little bell. Neither the novices nor converts are at all concern'd to meet at this call.

(2) Responses, &c.] Prayers of the gradual. Part of the mass invented by pope Celestine, A. 430.

(3) Friar John, &c.] Here m. du Chat observes, that m. Menage has made a discovery, that this is the character of one Burnard a monk of Sermaise, and that Rabelais meant him by friar John de l'Entanmeure (for so Rabelais writ it, and means friar John of the chopping-knives, as I have elsewhere said, not of the funnels.) See du Chat at large.

(4) Clerk, ev'n to the teeth] A proverbial expression, used in speaking of a debauch'd priest or monk, who has, as it were, devour'd his mass-book: well read in a porrage-pot; an excellent clerk in a cook's shop.

were, all amazed and astonished like so many bell-melters; whom, when he heard sing, (5) im, nim, pe, ne, ne, ne, ne, nede, tum, ne, num, num, ini, i, mi, co, o, no, o, o, neno, ne, no, no, no, rum, nenum, num: This is, said he, bien chié chanté, well shitt, well sung. By the virtue of God, why do not you sing Paniers farewell, vintage is done? The devil snatch me if they be not already within the middle of our close, and cut so well both vines and grapes, that, by god's body, there will not be found for these four years to come so much as a gleanings in it. By the belly of sanct James, what shall we, poor devils, drink the while? Lord God! da mihi potum. Then said the prior of the convent, What should this drunken fellow do here? let him be carried to prison for troubling the divine service. Nay, said the monk, the wine service, let us behave ourselves so that it be not troubled; for you yourself, my lord prior, love to drink of the best, and so doth every honest man. Never yet did a man of worth dislike good wine; it is a monastical apophthegm: but these responses that you chant here, by G-----, are not in season. Wherefore is it, that our devotions were instituted to be short in the time of harvest and vintage, and long in the advent and all the winter?

The late friar Messelposse, of good memory, a true zealous man (or the devil take me) of our religion, told me, and I remember it well, how the reason was, that in this season we might press and make the wine, and in winter whiff it up. Hark

(5) Im, &c.] Read it thus, for so Rabelais writ it, Im, im, pe, e, e, e, e, tum, um, in, i, ni, i, mi, co, o, o, o, o, o, rum, um, these syllables belong to an anthem, or some response, and they from the words, impetum inimicorum, of which they represent the plain song.

you,

you, my masters, you that love the wine, cop's body follow me; for sanct Anthony burn me as freely as a faggot, if they taste one drop of the liquor, that will not now come and fight in defence of the vine. Hog's belly, the goods of the church! Ha, no, no! (6) What the devil if sanct Thomas of England would have died for them; if I die, shall not I be a sanct-like-wise? Yet will not I die for all this, but send others a packing.

As he spake this, he throw off his great monk's habit, and laid hold upon the staff of the cross, which was made of the heart of a sorb-apple-tree; it being of the length of a lance, round, of a fall gripe, and a little powder'd with (7) flower de luces, almost all defaced and worn out. Thus went he out in a fair long-skirted jacket, putting his stock starfways athwart his breast, and with his staff of the cross laid on so lustily upon his enemies, who, without any order, or ensign, or trumpet, or drum, were buſied in gathering the grapes of the vineyard: for the cornets, guidons, and ensign-bearers had lain down their standards, banners, and colours by the wall-sides; the drummers had knock'd out the heads of their drums on one end, to fill them with grapes;

(6) What the devil, &c.] Read, oons, St. Thomas of England wou'd gladly have laid down his life for them. He means Thomas à Becket.

(7) Flower de luces (lys's) almost all defaced] Many will have the moral sense of these words, and of this action of friar John to be, that the kings of France having thought fit to give, in their kingdom, a very great authority to ecclesiastics, these latter have often made use of it to oppress their enemies, without taking any, or very little notice of the power and sovereignty of their benefactors. But might there not be some other mystery in what Rabelais adds, that friar John's staff was of the sorb-apple tree, the hardest of all woods.

the trumpeters were loaded with great bundles of bunches, and huge knots of clusters: in sum, every one of them was out of array, and all in disorder. He hurried therefore upon them so rudely, without crying gare, or beware, that he overthrew them like hogs, tumbled them over like swine, striking athwart and alongst, and by one means or other laid so about him, after the old fashion of fencing, that to some he beat out their brains, to others he crush'd their arms, batter'd their legs, and bethwack'd their sides till their ribs crack'd with it; to others again he unjointed the spondyles of the neck, disfigured their chaps, gash'd their faces, made their cheeks hang flapping over their chin, and so swunged and belamm'd them, that they fell down before him like hay before a mower: to some others he spoil'd the frame of their kidneys, marr'd their backs, broke their thigh-bones, push'd in their noses, poach'd out their eyes, cleft their mandibles, tore their jaws, dash'd their teeth into their throat, shook asunder their omoplates or shoulder-blades, sphacelated their skins, mortify'd their shanks, inflamed their ancles, (8) heaved off of the hinges their ishies, their sciatica or hip-gout, dislocated the joints of their knees, squatter'd into pieces the boughts or pestles of their thighs, and so thump'd, mawl'd, and belaboured them every where, that never was corn so thick and threefold thresh'd upon by plowmens flails, as were

(8) Heav'd off the hinges their ishies, their sciatica or hip-gout] It is desgoudoit les ischies, heav'd off the hinges the huckle-bones! for, I take ischies to be ischia, the plural of ischium, the huckle-bone, the hip. Sir T. U. finding in Cotgrave that Rabelais's word ischie meant the sciatica or hip-gout, sets it down so, without considering the absurdity of such a construction, or the erroneousness of Cotgrave in that respect. Ischias, adis is indeed the hip-gout, but not ischium.

the

the pitifully disjointed members of their mangled bodies, under the merciless baton of the cross.

If any one offered to hide himself amongst the thickest of the vines, he laid him squat as a flounder, bruised the ridge of his back, and dash'd his reins like a dog. If any one thought by his flight to escape, he made his head to fly in pieces by the lambdoidal commissure. If any one did scramble up into a tree, thinking there to be safe, he rent up his perinee, and impaled him in at the fundament. If any one of his old acquaintance happened to cry out, Ha, friar John, my friend, friar John, quarter, quarter, I yield myself to you; to you I render myself: So thou shalt, said he, per force, and thy soul to all the devils in hell; then suddenly gave them (9) dronos. If any was so rash and full of temerity as to resist him to his face, then was it he did shew the strength of his muscles; for without more ado he did transpierce him, by running him in at the breast thro' the mediastine and the heart. Others again he so quash'd and bebump'd; that with a sound bounce under the hollow of their short ribs, he overturned their stomachs, so that they died immediately. To some, with a smart fouse on the epigaster, he would make their midriff swag; then, redoubling the blow, gave them such a home push on the navel, that he made their puddings gush out. To others, thro' their ballocks he pierced their bum-gut, and left not bowel, tripe, nor intrail in their body, that had not felt the impetuosity, fierceness, and fury of his violence. Believe, that it was the most horrible spectacle that ever one saw: some cried unto Sanct Barbe, others to St. George. O the holy lady Nytouch, said one, the good Sanctess! O our lady of succours, said another, help, help!

(9) Dronos] Knocks, thumps, raps, thwacks. See it explained at large in du Chat.

Others cried, Our lady of (10) Cunaut, of Loretta, of (11) good tidings, (12) on the other side of the water St. Mary over. Some vowed a pilgrimage to St. James, and others to the holy handkerchief at Chamberry, which three months after that burnt so well in the fire, that they could not get one thread of it saved. (13) Others sent up their vows to St. Cadouin, others to St. John d'Angelie, and to St. Eutropius of Xantes. Others again invoked St. Mesmes of Chinon, St. Martin of Candes, St. Cloud of Sinays, the holy relicks of Laurezay, with a thousand other jolly little Sancts and Santrels. Some died without speaking, others spoke without dying: some died in speaking, others spoke in dying. Others shouted aloud, Confession, confession, confiteor, misere, in manus. So great was the cry of the wounded, that the prior of the abbey with all his monks came forth; who, when they saw these poor wretches so slain amongst the vines, and wounded to death, confessed some of them. But whilst the priests were busied in confessing them, the little mon-kitos ran all to the place where friar John was, and asked him, wherein he would be pleased to require their assistance.

To which he answered, that they should cut the throats of those he had thrown down upon the ground. They, presently leaving their outer habits and cowls upon the rails, began to throttle and make an end

(10) Cunaut] A fat priory in Anjou.

(11) Good tidings] A royal abbey near Orleans.

(12) On the other side of the water St. Mary over] Read, By our lady Lenou, of Riviere. The first whereof is a Parish of Touraine, between Chinon and Richelieu. The other not far from it.

(13) Others sent up their vows to St. Cadouin,] See all these explained in m. du Chat's notes.

of those whom he had already crushed. Can you tell with what instruments they did it? With fair (14) gullicks, which are little hulch'd-back demi-knives, wherewith the little boys in our country cut ripe walnuts in two.

In the mean time, friar John, with his formidable truncheon of the cross, got to the breach which the enemies had made, and there stood to snatch up those that endeavoured to escape. Some of the monkitos carried the standards, banners, ensigns, guidons, and colours into their cells and chambers, to make garters of them. But when those that had been shriven would have gone out at the gap of the said breach, the sturdy monk quash'd and fell'd them down with blows, saying, These men have had confession, and are penitent souls; they have got their absolution, and gained the pardons: they go into paradise as strait as a fickle, or as (15) the way is to Faye (like Crooked lane at Eastcheap.)

Thus by his prowess and valour were discomfited all those of the army that entered into the close of the abbey, unto the number of thirteen thousand six hundred twenty and two, besides the women and little children, which are always to be understood. Never did Maugis the hermit bear himself more valiantly with his pilgrim's staff against the Saracens, of whom it is written in the acts of the four sons of Haymon, than did this monk against his enemies with the staff of the cross.

(14) Gullicks] Couets, a little cut-purse-knife. See more in du Chat.

(15) The way to Faye] Faie-la-vineuse, a little village situated on so steep an eminence, that there's no getting at it, but by winding round the mountain.

C H A P. XXVIII.

How Picrochole stormed and took by assault the rock Clermond; and of Grangousier's unwillingness and aversion from the undertaking of war.

WHILST the monk did thus skirmish, as we have said, against those which were entered within the close, Picrochole in great haste passed the ford Vede with all his soldiery, and set upon the rock Clermond, where there was made him no resistance at all: and because it was already night, he resolved to quarter himself and his army in that town, and to refresh himself of his (1) pugnative choler. In the morning, he stormed and took the bulwarks and castle, which afterwards he fortify'd with rampiers, and furnished with all ammunition requisite, intending to make his retreat there, if he should happen to be otherwise worsted; for it was a strong place both by art and nature, in regard of the situation of it. But let us leave them there, and return to our good Gargantua, who is at Paris, very assiduous and earnest at the study of good letters, and athletical exertations; and to the good old man Grangousier his father, who, after supper, warmeth his ballocks by a good, clear, great fire, and whilst his chesnuts are a roasting, is very

(1) Pugnative choler] It should be pungitive, as being not only so in the best editions of Rabelais, but a word often used by the physicians of the lower ages in the sense of *pungendi vim habens*.

serious

serious in drawing scratches on the hearth with a stick burn'd at one end, wherewith they did stir up the fire; telling to his wife and the rest of the family pleasant old stories, and tales of former times.

Whilst he was thus employ'd, one of the shepherds which did keep the vines (named Pillot) came towards him, and to the full related the enormous abuses which were committed, and the excessive spoil that was made by Picrochole, king of Lerne, upon his lands and territories, and how he had pillaged, wasted, and ravaged all the country, except the enclosure at Sevilé, which friar John des Entoumeures to his great honour had preserved; and that at the same present time, the said king was in the rock Clermond; and there, with great industry and circumspection, was strengthening himself and his whole army. Alas, alas, alas, (said Grangousier) what is this, good people? Do I dream, or is it true that they tell me? Picrochole, my ancient friend of old time, of my own kindred and alliance, comes he to invade me? What moves him? What provokes him? What sets him on? What drives him to it? Who hath given him this counsel? Ho, ho, ho, ho, my God, my Saviour, help me, inspire me, and advise me what I shall do. I protest, I swear before thee, so be thou favourable to me, if ever I did him or his subjects any damage or displeasure, or committed any the least robbery in his country; but, on the contrary, I have succoured and supplied him with men, money, friendship, and counsel upon any occasion, wherein I could be steady for his good: that he hath therefore at this nick of time so out-raged and wronged me; it cannot be but by the malevolent and wicked spirit. Good God, thou knowest my courage, for nothing can be hidden from thee. If perhaps he be grown mad, and that thou hast sent him hither to me, for the better re-

covery and re-establishment of his brain, grant me power and wisdom to bring him to the yoke of thy holy will by good discipline. Ho, ho, ho, ho, my good people, my friends, and my faithful servants, must I hinder you from helping me? Alas, my old age required henceforward nothing else but rest, (2) and all the days of my life I have laboured for nothing so much as peace: but now I must (I see it well) load with arms my poor, weary, and feeble shoulders, and take in my trembling hand the lance and horseman's mace, to succour and protect my honest subjects. Reason will have it so; for by their labour am I maintained, and with their sweat am I nourished, I, my children, and my family. This notwithstanding, I will not undertake war, until I have first tried all the ways and means of peace; that I resolve upon.

Then assembled he his counsel, and proposed the matter, as it was indeed: whereupon it was concluded, that they should send some discreet man unto Picrochole, to know wherefore he had thus suddenly broken the peace, and invaded those lands, unto which he had no right nor title. Furthermore, that they should send for Gargantua, and those under his command, for the preservation of the country, and defence thereof, now at need. All this pleased Grangousier very well, and he commanded that so it should be done. Presently therefore he sent Basque, his lackey, to fetch Gargantua with all diligence, and wrote to him as followeth.

(2) And all the days of my life I have laboured for nothing so much as peace] A true picture of the good king Louis XII, of whom Mezeray says, that he had so great an aversion to war, lest his subjects should suffer by it, that he rather chose to loose his dutchy of Milan, than seek to recover it by a war, which he could not carry on without loading his subjects with new taxes.

CHAP. XXIX.

The tenor of the letter which Grangoufier wrote to his son Gargantua.

THE fervency of thy studies did require, that I should not in a long time recall thee from that philosophical rest thou now enjoyest, if the confidence, reposed in our friends and ancient confederates, had not at this present disappointed the assurances of my old age. But seeing such is my fatal destiny, that I should be now disquieted by those in whom I trusted most; I am forced to call thee back to defend the people and goods, which by the right of nature belong unto thee. For even as arms are weak abroad, if there be not counsel at home; so is that study vain, and counsel unprofitable, which in a due and convenient time is not by virtue executed and put in effect. My intention is not to provoke, but appease; not to assault, but to defend; not to conquer, but to preserve my faithful subjects and hereditary dominions; into which Picrochole is entered in a hostile manner, without any ground or cause, and from day to day pursueth his furious enterprise with great height of insolence, that is intolerable to free-born spirits.

I have endeavoured to moderate his tyrannical choler, offering him all that which I thought might give him satisfaction; and oftentimes have I sent lovingly unto him, to understand wherein, by whom, and how he found himself to be wrong'd: but of him could I obtain no other answer, but a meer de-

fiance; (1) and that in my lands he did pretend only to the right of a civil correspondency and good behaviour. Whereby I knew that the eternal God hath given him over to the disposure of his own free will and sensual appetite; which cannot chuse but be wicked, if by divine grace it be not continually guided: and to contain him within his duty, and bring him to know himself, hath sent him hither to me by a grievous token. Therefore, my beloved son, as soon as thou canst, upon sight of these letters, repair hither with all diligence, to succour, not me so much (which nevertheless by natural piety thou oughtest to do) as thine own people, which by reason thou oughtest to save and preserve. The exploit shall be done with as little effusion of blood as may be; and, if possible, by means more expedient, by policy and stratagems of war, we will save all the souls, and send them home merry unto their own houses. My dearest son, the peace of Jesus Christ our redeemer be with thee. Salute from me Ponocrates, Gymnastes, and Eudemon.

The 20th of
September.

Thy father,

GRANGOUSIER.

(1) And that in my lands he did pretend only to the right of a civil correspondency and good behaviour] Instead of all which, read, And that my lands lay fit for him; for that is the meaning of the word bienfeante. Old Louis XIV used that very word in one of his declarations of war against the Dutch, that Flanders, &c. stood convenient for him, and assigned no other reason for attacking them.

CHAP.

C H A P. XXX.

How Ulrich Gallet was sent unto Picrochole.

THE letters being dictated, signed and sealed, Grangousier ordained, that (1) Ulrich Gallet (master of the requests) a very wise and discreet man, of whose prudence and sound judgment he had made trial in several difficult and debateful matters, should go unto Picrochole, to shew what had been resolved amongst them. At the same hour departed the good man Gallet, and, having passed the ford, asked the miller, in what condition Picrochole was? Who answered, that his soldiers had left neither cock nor hen; that they were (2) retir'd and shut up into the rock Clermond, and that he would not advise him to go any further for fear of the scouts, because they were enormously furious; which he easily believed, and therefore lodged that night with the miller.

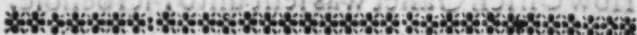
The next morning he went with a trumpeter to the gate of the castle, and required of the guards he might be admitted to speak with the king, of somewhat that concerned him. These words being told unto the king, he would by no means consent

(1) Ulrich Gallet] Menage, under the word Gallet, says, it is not long since there was at Chinon a family of that name. Gallet the gamester, who built at Paris the hotel de Sulli, was of this family, and Ulrich, or Hurly Gallet, master of requests to Grangousier, was so too, as we are informed by Menage, who had it from Gallet the gamester's own mouth.

(2) Retir'd, &c.] Read, they had taken up their quarters in la Roche-Clermauld. [It is a parish within the territory of Chinon.]

that

that they should open the gate; but, getting upon the top of the bulwark, said unto the ambassador, What is the news? What have you to say? Then the ambassador began to speak as followeth.



CHAP. XXXI.

The speech made by Gallet to Picrochole.

THERE cannot arise amongst men a juster cause of grief, than when they receive hurt and damage, where they may justly expect for favour and good will; and not without cause (though without reason) have many, after they had fallen into such a calamitous accident, esteemed this indignity less supportable than the loss of their own lives; in such sort, that if they could not by force of arms or otherwise correct it, they have deprived themselves of this light.

It is therefore no wonder if king Grangousier my master be full of high displeasure, and much disquieted in mind upon thy outrageous and hostile coming; but truly it would be a marvel, if he were not sensible of, and moved with the incomparable abuses and injuries perpetrated by thee and thine upon those of his country, towards whom there hath been no example of inhumanity omitted. Which in itself is to him so grievous for the cordial affection wherewith he hath always cherished his subjects, that more it cannot be to any mortal man: yet in this (above human apprehension) is it to him the more grievous, that these wrongs and sad offences have been committed by thee and thine, who time out of mind, from all antiquity, thou and thy predecessors, have been in a continual league and amity with him, and all his ancestors; which, even until this time, you
have

have as sacred together inviolably preserved, kept and maintained so well, that not he and his only, but the very barbarous nations, the Poitevins, Bretons, Manceaux, and those that dwell beyond the isles of the Canaries, and that of Isabella, have thought it as easy to pull down the firmament, and to set up depths above the clouds, as to make a breach in your alliance; and have been so afraid of it in their enterprises, that they have never dared to provoke, incense, or indamage the one for fear of the other. Nay, which is more, this sacred league hath so filled the world, that there are few nations at this day inhabiting throughout all the continent and isles of the ocean, who have not ambitiously aspired to be received into it, upon your own covenants and conditions, holding your joint confederacy in as high esteem as their own territories and dominions; in such sort, that, from the memory of man, there hath not been either prince or league so wild and proud, that durst have offered to invade, I say, not your countries, but not so much as those of your confederates. And if by rash and heady counsel they have attempted any new design against them, as soon as they heard the name and title of your alliance, they have suddenly desisted from their enterprises. What rage and madness therefore doth now incite thee, all old alliance infringed, all amity trod under foot, and all right violated, thus in a hostile manner to invade his country, without having been by him or his in any thing prejudiced, wronged, or provoked? Where is faith? Where is law? Where is reason? Where is humanity? Where is the fear of God? Dost thou think that these atrocious abuses are hidden from the eternal spirits, and the supreme God, who is the just rewarder of all our undertakings? If thou so think, thou deceivest thyself: for all things shall come to pass, as in his incomprehensible judgment he hath appointed.

Is it thy fatal destiny, or influences of the stars, that would put an end to thy so long enjoy'd ease and rest? For all things have their end and period, so as that, when they are come to the superlative point of their greatest height, they are in a trice tumbled down again, as not being able to abide long in that state. This is the conclusion and end of those, who cannot by reason and temperance moderate their fortunes and prosperities. But, if it be predestinated that thy happiness and ease must now come to an end, must it needs be by wronging my king? him, by whom thou wert established? If thy house must come to ruin, should it therefore in its fall crush the heels of him that set it up? The matter is so unreasonable, and so dissonant from common sense, that hardly can it be conceived by human understanding, and altogether incredible is it unto strangers, till by the certain and undoubted effects thereof it be made apparent, that nothing is either sacred or holy to those, who, having emancipated themselves from God and reason, do meerly follow the perverse affections of their own depraved nature.

If any wrong had been done by us to thy subjects and dominions; if we had favoured thy ill-willers; if we had not assisted thee in thy need; if thy name and reputation had been wounded by us; or (to speak more truly) if the calumniating spirit, tempting to induce thee to evil, had by false illusions and deceitful fantasies put into thy conceit the impression of a thought, that we had done unto thee any thing unworthy of our antient correspondence and friendship: thou oughtest first to have enquired out the truth, and afterwards by a seasonable warning to admonish us thereof; and we should have so satisfied thee, according to thine own heart's desire, that thou should'st have had occasion to be contented. But (O eternal God) what is thy enter-

enterprise? Would'st thou, like a perfidious tyrant, thus spoil and lay waste my master's kingdom? Hast thou found him so silly and blockish, that he would not; or so destitute of men and money, of counsel and skill in military discipline, that he cannot withstand thy unjust invasion? March hence presently, and to morrow, some time of the day, retreat unto thine own country, without doing any kind of violence, or disorderly act by the way; (1) and pay withal a thousand besans of gold, for reparations of damages thou hast done in his country: half thou shalt pay to-morrow, and the other half at the ides of May next coming, leaving with us in the mean time for hostages, the dukes of Turnebank, Lowbuttock, and Smalltrash; together with the (2) prince of Itches, [Scrubbado] and viscount of Snatchbit.

(1) And pay withal a thousand besans of gold] Ulrich Gallet maintains his master's dignity by imposing this sum on Picrochole, at the same time as he offers him peace. The bezant was an antient piece of money, coined at Constantinople (Byzantium). Cotgrave says, it was of gold. [See further in him]. M. du Chat goes on. Baldricus bishop of Dol, l. i. of his hist. of Jerusalem, direxerunt itaque legationem Constantinopolim, quæ vocabulo antiquiori Byzantium dicta fuit, unde & adhuc monetam civitatis illius Byzanteos vocamus. On which it may not be amiss to observe, that, under the second race of the kings of France, the coins of the Levant were current and common throughout the kingdom, nay, and so continued to be long after; but the bezant often varied in weight and value.

(2) Prince of Scrubbado and viscount Snatchbit]. Names fitted to the uneasy troublesome humour of those two men, whom Ulrich Gallet insists upon having for hostages, that he might put them out of a condition to influence their master to disturb the repose of his neighbours.



C H A P. XXXII.

How Grangousier, to buy peace, caused the cakes to be restored.

WITH that the good man Gallet held his peace : but Picrochole to all his discourse answered nothing, but Come and fetch them, come and fetch them ; (1) they have ballocks fair and soft, they will knead some cakes for you. Then returned he to Grangousier, whom he found upon his knees, bare-headed, crouching in a little corner of his cabinet, and humbly praying unto God, that he would vouchsafe to assuage the choler of Picrochole, and bring him to the rule of reason without proceeding by force. When the good man came back, he asked him, Ha, my friend, my friend, what news do you bring me ? There is neither hope nor remedy, said Gallet ; the man is quite out of his wits, and forsaken of God. Yea, but, said Grangousier, my friend, what cause doth he pretend for his outrages ? He did not shew me any cause at all, said Gallet, only that in a great anger he spoke some words of cakes. I cannot tell if they have done any wrong to his cake-bakers. I will know, said Grangousier, the matter thoroughly, before I resolve any more upon what is to be done. Then sent he to learn concerning that business, and found by true information, that some of his men had taken violently some cakes from Picrochole's people, and that Marquet had his head broken : that never-

(1) They have, &c.] A Poitevin expression, for you will see whether they are cullions (cowards in one sense) or no,

theless, all was well paid, and that the said Marquet had first hurt Forgier with the stroke of his whip athwart the legs; and it seemed good to his whole counsel, that he should defend himself with all his might. Notwithstanding all this, said Grangousier, seeing the question is but about a few cakes, I will labour to content him; for I am very unwilling to wage war against him. He enquired then what quantity of cakes they had taken away, and, understanding that it was but some four or five dozen, he commanded five cart-loads of them to be baked that same night, and that there should be one full of cakes made with fine butter, fine yolks of eggs, fine saffron, and fine spice, to be bestow'd upon Marquet; unto whom likewise he directed to be given seven hundred thousand and three (2) philips, for reparation of his losses, and for satisfaction of the chirurgion that had dressed his wound; and furthermore settled upon him and his, for ever in free-hold, the (3) apple-orchard call'd La Pomardiere: for the conveyance and passing of all which was sent Gallet, who, by the way as they went, made them gather near the willow-tres great store of boughs, canes, and reeds, wherewith all the carriers were enjoined to garnish and deck their carts, and each of them to carry one in his hand,

(2) Philips] A coin so called from king Philip of Valois.

(3) Apple orchard, &c.] La Mestairie, &c. The farm de la pomardiere: the apple farm, if you will. Du Chat thinks it was somewhere in Normandy [a great apple-country] but that Rabelais had in his head some pun about pomardiere and pomatum, and that Grangousier gave him the pomardiere to reimburse Marquet the charges he had been at for pomatum and such like ointments, to heal his broken pate.

as himself likewise did, thereby to give all men to understand, that they demanded but peace, and that they came to buy it.

Being come to the gate, they requir'd to speak with Picrochole from Grangousier. Picrochole would not so much as let them in, nor go to speak with them; but sent them word, that he was busy, and that they should deliver their mind to captain Touquedillon, who was then planting a piece of ordnance upon the wall. Then said the good man unto him, My lord, to ease you of all this labour, and to take away all excuses why you may not return unto our former alliance, we do here presently restore unto you the cakes upon which the quarrel arose. Five dozen did our people take away; they were well paid for: we love peace so well, that we restore unto you five cart-loads, of which this cart shall be for Marquet, who doth most complain. Besides, to content him entirely, here are seven hundred thousand and three phillips, which I deliver to him; and, for the losses he may pretend to have sustained, I resign for ever the farm of the Pomardiére, to be possessed in fee-simple by him and his for ever, without the payment of any duty, or acknowledgment of homage, fealty, fine, or service whatsoever; and here is the deed of conveyance, and for God's sake let us live henceforward in peace; and go you home merrily into your own country from this place, unto which you have no right at all; as yourselves must needs confess, and let us be good friends as before. Touquedillon related all this to Picrochole, and more and more exasperated his courage, saying to him, These clowns are afraid to some purpose. By cocks, Grangousier conspires himself for fear; the poor drinker, he is not skilled in warfare, nor hath he any stomach for it; he knows better how to empty the flaggons, that is his art.

I am of opinion, that it is fit (4) we send back the carts and the money; and for the rest, that very speedily we fortify ourselves here, then prosecute our fortune. But what, do they think they have to do with a ninnie-whoop, to feed you thus with cakes? You may see what it is, the good usage and great familiarity, which you have had with them heretofore, hath made you contemptible in their eyes; (5) urgenton purget purgentom rustius unget.

Sa, sa, sa (said Picrochole) by St. James you have given a true character of them. One thing I will advise you (said Touquedillon:) we are here but badly victualled, and very slenderly provided with stores for the mouth: if Grangoufier should come to besiege us, I would go presently and pluck out of all your soldiers heads and mine own all the teeth, except three to each of us, and with them alone we should make an end of our provision but too soon.

We shall have (said Picrochole) but too much sustenance and feeding-stuff. Came we hither to eat or to fight? To fight indeed (said Touquedillon:)

(4) We send back] No, it should be retain, and not send back the carts and money; retenons, not retour-nons. And indeed it appears presently, they kept the carts and money.

(5) Urgenton, &c.] Rabelais's words are only, Oignez vilain, il vous poindra: poignez vilain, il vous oindra.

In plain English.

A base, unthankful, clownish brood.

Return bad offices for good:

But use them ill, they're the reverse,

And would be glad to kiss your arse.

As for the urgenton purget purgentom rustius unget, Sir T. U. spells it wrong on purpose, to ridicule the speaker. The true reading should be,

Ugentem pungit, pungentem rusticus ungit.

yet

yet from the paunch comes the dance, and where famine rules, force is exil'd. Leave off your prating (said Picrochole) and forthwith seize upon what they have brought. Then took he the money and cakes, oxen and carts, and sent away the messengers, without speaking a word, only that they would come no more so near, for a reason that would be told them the morrow after. Thus, without doing any thing, returned they to Grangousier, and related the whole matter unto him; subjoining, that there was no hope left to draw them to peace, but by sharp and fierce wars.



CH A P. XXXIII.

How some ministers of Picrochole, by hair-brain'd counsel, put him in extreme danger.

THE carts being unloaded, and the money and cakes secured, there came before Picrochole the duke of Small-trash, the earl Swash-buckler, and captain Durtaille, who said unto him (1) Sir, this day we make you the happiest, the most warlike and chivalrous prince that ever was since the death of Alexander of Macedonia. Be covered, be covered, (said Picrochole). Cry you mercy, said they, we do but our duty. The manner is thus, you shall leave some captain here to have the charge of this garrison, with a party competent for keeping of the place, which, besides its natural strength, is made stronger by the rampiers and fortresses of your devising.

(1) Rabelais has it cyre, because he derives it from *Kúps*, dominus, Sire comes from seniore.

Your

Your army you are to divide into two parts, as you know very well how to do: one part thereof shall fall upon Grangousier and his forces; by it shall he be easily at the very first shock routed, and then shall you get money by heaps; for the clown hath store of ready coin. Clown we call him, because (2) a noble and generous prince hath never a penny, and that to hoard up treasure is the part of a clown. The other part of the army, in the mean time, shall draw towards Onys, Xaintonge, Angoumois, and Gascony; then march to Perigort, (3) Medos, and Elanes, taking wherever you come, without resistance, towns, castles, and forts. Afterwards to Bayonne, St. John de Luz, to Fuentarabia, where you shall seize upon all the ships, and, coasting along Galicia and Portugal, shall pillage all the maritime places, even unto Lisbon, where you shall be supplied with all necessaries besitting a conqueror. By

(2) A noble and generous prince hath never a penny] N'ha jamais ung soul. There's an old French proverb;

Un noble prince, un gentil roy,
N'a jamais ne pile ne croix.

A gallant monarch never rich is,
Nor crofs, nor pile, has in his breeches.

Yet there's a remedy for this, tho' there's none against death nor taxes. The French say, que je sois officier au moins d'un moulin. Let me be an officer, tho' it be but of a mill. MAKE THE KING AN OFFICER (a place man) AND HE WILL SOON GROW RICH: (quoth an old preacher in our Edward the VIth's time).

Before I dismiss this article, I wou'd know why, in a piece of money, the opposite side to the crofs is call'd the pile side. Cotgrave says the under-iron of the stamp, wherein money is stamp'd, is call'd pile.

(3) Medos and Elanes] Read Medoc and les landes. See further in du Chat.

copsodi,

copfodi, Spain will yield, for they are but a race of loobies. Then are you to pass by the streights of Gibraltar, where you shall erect two pillars more stately than those of Hercules, to the perpetual memory of your name; and the narrow entrance there, shall be call'd the Picrochonical sea.

Having pass'd the Picrochonical sea, behold, Barbarossa yields himself your slave. I will (said Picrochole) give him fair quarter. Yea, said they, (4) so that he be content to be christened. And you shall conquer the kingdoms of Tunés, of (5) Hippos, Argier, [Algiers] (6) Bomine, (7) Corode, yea all Barbary. Furthermore, you shall take into your hands Majorca, Minorca, Sardinia, Corsica, with the other islands of the Ligustick, and Balearian seas. Going along on the left hand, you shall subdue all Gallia Narbonensis, Provence, the Allobrogiens, Genoa, Florence, Luca, and then God b'w'ye Rome; our poor monsieur the pope dies now for fear. By my faith (said Picrochole) I will not then kiss his pantofle.

(4) So that he be content to be christened] Imitation of the worthies and champions of old time, who are represented in the romances as never giving quarter to a Saracen before he promis'd to be baptiz'd.

(5) Hippos] Read Hippo or Hippon. It is the Hippodiarrythus of the antients, now Biserta.

(6) Bomine] Read Bona: It is the Hippo-Regius of the ancients (whence Sil. dilectus regibus Hippon). Here St. Austin was born: a strong city under the government of Algiers. This and the preceding are both on the sea-coast. Both the Hippos are here called kingdoms, because Strabo, l. 17. speaking of them, says *ἀμφὶ βασιλεία*.

(7) Corode] Read Corone: it is the antient Cyrene: its modern name is Corone. Rabelais has preferr'd Corone, a name of the same signification, and moreover peculiar to our old romances.

Italy

Italy being thus taken, behold, Naples, Calabria, Apulia, and Sicily, all ransacked, and Malta too. I wish those jovial, quondam knights of Rhodes would but come to resist you, that we might see their urine. I would (said Picrochole) very willingly go to Loretta. No, no, said they, that shall be at our return. From thence we will sail eastwards, and take Candia, Cyprus, Rhodes, and the Cyclade islands, and set upon the Morea. It is ours by (8) St. Trenian; the Lord preserve Jerusalem; for the great Soldan is not comparable to you in power. I will then, said he, cause Solomon's temple to be built. No, said they, not yet; have a little patience, stay a while, be never too sudden in your enterprises.

Can you tell what Octavian Augustus said? *festina lenté*. It is requisite that you first have the lesser Asia, Carra, Lycia, Pamphylia, Cilicia, Lydia, Phrygia, Mysia, (9) Bithynia, Caria, Zia, Satalia,

(8) St. Trenian]. He is call'd by Bede Ninias, by the succeeding writers Ninianus, from whence corruptly Trignan and Trenian. He was the first preacher of christianity in Scotland, where he was bishop of Whithern, in Latin *candida casa*, which many call by the saint's name. He died there 16 Sept. 432.

(9) Bithynia, &c.] Rabelais has the following line or two thus: Betune, Charazia, Satalia, Samagerta, Castamena, Luga, Savasta, even unto Euphrates. On this m. du Chat says, that Rabelais, to render Picrochole's ministers more ridiculous, designedly makes them speak like ignoramus's in geography, who take the different names of one and the same place for so many different places. For if Charasia is Lydia, nam'd just before, it is a tautology: if it is Alexandria Troadis, otherwise Troas and Troja, it is another tautology, Asia Minor being mention'd before. Satalia is another tautology, it being in Pamphylia. Savasta, on the frontier of Cilicia, is in the archbishoprick of Tarsus. It is the antient Sebasta.

Samagaria, Castamena, Luga, Sanafta, even unto Euphrates. Shall we see, said Picrócholé, Babylon and Mount Sinai? There is no need, said they, at this time. Have we not hurried up and down, travelled and toil'd enough, in having transfreted and past over the Hircanian sea, marched along the two Armenias and the three Arabias? By my faith, said he, we have played the fools, and are undone: ha, poor souls! What's the matter, said they? What shall we have, said he, to drink in these deserts? For Julian Augustus with his whole army died there for thirst, as they say. We have already, said they, given order for that. In the Syriac sea, you have nine thousand and fourteen great ships, laden with the best wines in the world; they arriv'd at Port-Joppa: there you shall find two and twenty thousand camels, and sixteen hundred elephants, which you shall find at one hunting about Sigelmes, when you enter into Lybia; and besides this, you will have all the Mecca caravan. Will not they furnish you sufficiently with wine? Yes, but, said he, we shall not drink it fresh. That, said they, is for a little fish: but a mighty man, a pretender, one that aspires to the monarchy of the world, cannot always have his ease. God be thanked, that you and your men are come safe and sound unto the banks of the river Tigris.

But, said he, what doth that part of our army in the mean time, which overthrows that worthy swill-pot, Grangousier? They are not idle, said they, we shall meet with them by and by. They shall have won you Britany, Normandy, Flanders, Haynault, Brabant, Artois, Holland, Zealand: they have past the Rhine, over the bellies of the Switzers and Lan-skennets, and a party of them hath subdued Luxemburg, Lorrain, Champaign, and Savoy, even to Lyons, in which place they have met with your forces, returning from the naval conquests of the Mediterra-

nean

nean sea; and have rallied again in Bohemia, after they had plundered and sacked Suevia, Wittenburg, Bavaria, Austria, Moravia, and Styria. Then they set fiercely together upon Lubec, Norway, Sweden, (10) Rie, (11) Denmark, (12) Guitland, Greenland, the (13) Sterlins, even unto the frozen sea. This done, they conquer'd the isles of Orkney, and subdued Scotland, England, and Ireland. From thence, sailing through the sandy sea, and by the Sarmates, they have vanquished and overcome Prussia, Poland, Lithuania, Russia, Walachia, Transilvania, Hungaria, Bulgaria, Turkeyland, and are now at Constantinople. Come, said Picrochole, let us go join them quickly; for I will be emperor of Trebezonde also. Shall we not kill all these dog-Turks and Mahumetans? What a devil should we do else, said they? and you shall give their goods and lands to such as shall have served you honestly. Reason, said he, will have it so; that is but just: I give unto you Caramania, Suria, and all Palestine. Ah, sir, said they, it is your goodness: grammercy, God grant you may always prosper. There was present at the time an old gentleman, well experienced in the wars, a stern soldier, and who had been in many great hazards, named Echephron, who, hearing this discourse, said, I do heartily doubt that all this enterprise will be like the tale of the pitcher full of milk, wherewith a shoemaker made himself rich in conceit; but, when the pitcher was broken, he had not whereupon to dine. What do you pretend by these large conquests? What shall be the end of so

(10) Rie] Rich in Rabelais: it means either Riga in Livonia, or the isle of Rugen.

(11) Denmark] Dacia in Rabelais. It means Denmark.

(12) Guitland] Gothia in Rabelais.

(13) Sterlins] Estrelins in Rabelais.

many labours and crosses? Thus it shall be, said Picrochole, that when we return we shall sit down, rest and be merry. But (said Ecephron) if by chance you should never come back, for the voyage is long and dangerous, were it not better for us to take our rest now, than unnecessarily to expose ourselves to so many dangers? O, said Swashbuckler, by G——, here is a good dotard: come, let us go hide ourselves in the corner of a chimney; and there spend the whole time of our life among ladies, in threading of pearls, or spinning like Sardanapalus. He, that nothing ventures, hath neither horse nor mule, said Solomon. He who adventureth too much, said Ecephron, loseth both horse and mule, as Malchon answered. Enough, (said Picrochole) go forward; I fear nothing, but that these devilish legions of Grangousier, whilst we are in Mesopotamia, will come on our backs and charge upon our rear: what remedy then? A very good one, said Durtaille; send a pretty round commission to the Muscovites, and they will bring instantly into the field for you four hundred and fifty thousand choice fighting men. O that you would but make me your lieutenant-general, how I should truss up the rogues with discipline! I fret, I charge, I strike, I take, I kill, I slay, I play the devil. On, on, said Picrochole; he that loves me, follow me.

C H A P. XXXIV.

How Gargantua left the city of Paris to succour his country, and how Gymnaſt encountered with the enemy.

IN this same very hour, Gargantua, who was gone out of Paris, as soon as he had read his father's letters,

letters, coming upon his great mare, had already passed the (1) nunnery-bridge: Ponocrates, Gynnaft, and Budemon, to go follow him, took post-horses; the rest of his train came after him by even journies, bringing with them all his books and philosophical instruments. As soon as he had alighted at Parillé, he was informed by a farmer of Gouget, how Picrochole had fortify'd himself (2) within the rock Clermond, and had sent (3) captain Tripet with a great army to fet upon the wood of Vede and Vaugaudry; and that they had already plundered the whole country, not leaving a cock nor hen, even as far as to the wine-presses of Billard; and that it was a strange thing, and hardly to be credited, what ravage they had committed over all the land; which so affrighted Gargantua, that he knew not what to say, nor what to do. But Ponocrates counselled him to go unto the (4) lord of Vauguyon, who at all times had been their friend and confederate; and that by him they should be better advised in their business: which they did incontinently, and found him very willing to assist them; and he was of opinion, that they should send some one of his company, to scout along and discover the country, to learn in what condition and posture the enemy was, that they might take counsel, and proceed according to the present occasion. Gymnaft offered himself to go; whereupon, it was concluded, that

(1) Nunnery-bridge:] Read Nun's-bridge: so they call the large stone-bridges about Chinon. They are half a league long, stand upon irregular arches, and have abundance of crosses on them.

(2) Within the rock Clermond;] Read, At la Roche Clermaud.

(3) Captain Tripet] Captain Paunch, captain Tripeall.

(4) Lord of Vauguyon] See du Chat's conjecture who this might be.

for his safety, and the better expedition, he should have with him some one that knew the ways, avenues, turnings, widings, and rivers thereabout. Then away went he and Prelingot, gentleman of Vauguyon's horse, who scouted and espied on all quarters without any fear. In the mean time Gargantua took a little refreshment, eat somewhat himself; the like did those that were with him, and caused to give to his mare a picotine of oats, that is, three-score and fourteen quarters and three bushels. Gymnast and his comrade rode so long, that at last they met with the enemies forces, all scattered and out of order, plundering, stealing, robbing, and pillaging all they could lay their hands on; and, as far off as they could perceive him, they ran thronging upon the back of one another in all haste towards him, to unload him of his money and untruss his pormantles. Then cried he unto them, My masters, I am a poor devil, I desire you to spare me; I have yet one (5) crown left, come, we must drink it, for it is aurum potabile, and this horse here shall be sold to pay my welcome: afterwards take me for one of your own; for never yet was there any man that knew better how to take, lard, roast, and dress, yea, by G--- to tear asunder and devour a hen, than I that am here: and for my beverage, I drink to all good fellows. With that, he unscrue'd his leathern bottle, and, without putting in his nose, drank very handfomely. The rogues looked upon him, opening their throats a foot wide, and putting out their tongues like greyhounds, in hopes to drink after him; but captain Tripet, in the very nick, came running to him to see who it was. To him Gymnast offered his bottle, saying, Hold, captain, drink boldly and spare not; I have

(5) Crown] In those days, when they spoke of crowns, they meant crowns of gold.

been

been thy taster : it is wine of (6) *La fay monjau*. What, says Tripet, this fellow gibes and flouts us ; who art thou ? I am, said Gymnast, a poor devil, *pauvre diable*. Ha, said Tripet, seeing thou art a poor devil, it is reason that thou should'st be permitted to go whithersoever thou wilt ; for all poor devils pass every where, without toil or tax : but it is not the custom of poor devils to be so well mounted ; therefore, sir devil, come down, and let me have your horse, and if he do not carry me well, (7) you, master devil, must do it ; for (8) I love a life that such a devil as you should carry me away.



C H A P. XXXV.

How Gymnast very nimbly kill'd captain Tripet, and others of Picrochole's men.

WHEN they heard these words, some amongst them began to be afraid, and bless'd themselves with both hands, thinking indeed that he had been a devil disguised ; insomuch, that one of them,

(6) *La fay monjau*] Read *la fai moniau* : it is a parish in the jurisdiction of Niort. It produces excellent good wine, call'd by Ch. Stephens, in his *prædium rusticum*, *vina faymongiana* : but this very thing proves he was ignorant of the origin of the name of these wines, since the priory of the place is call'd *faya-monachalis*. Baudrand has it *moniau*, and so it ought to be,

(7) You, master devil, must do it] *Is, qualis sit equus, me vehet, aut ego illum*, says proverbially, in *Vives*, a young fellow who was jeer'd about the weakness of his horse.

(8) I love a life] I suppose sir T. U. means, I love as my life.

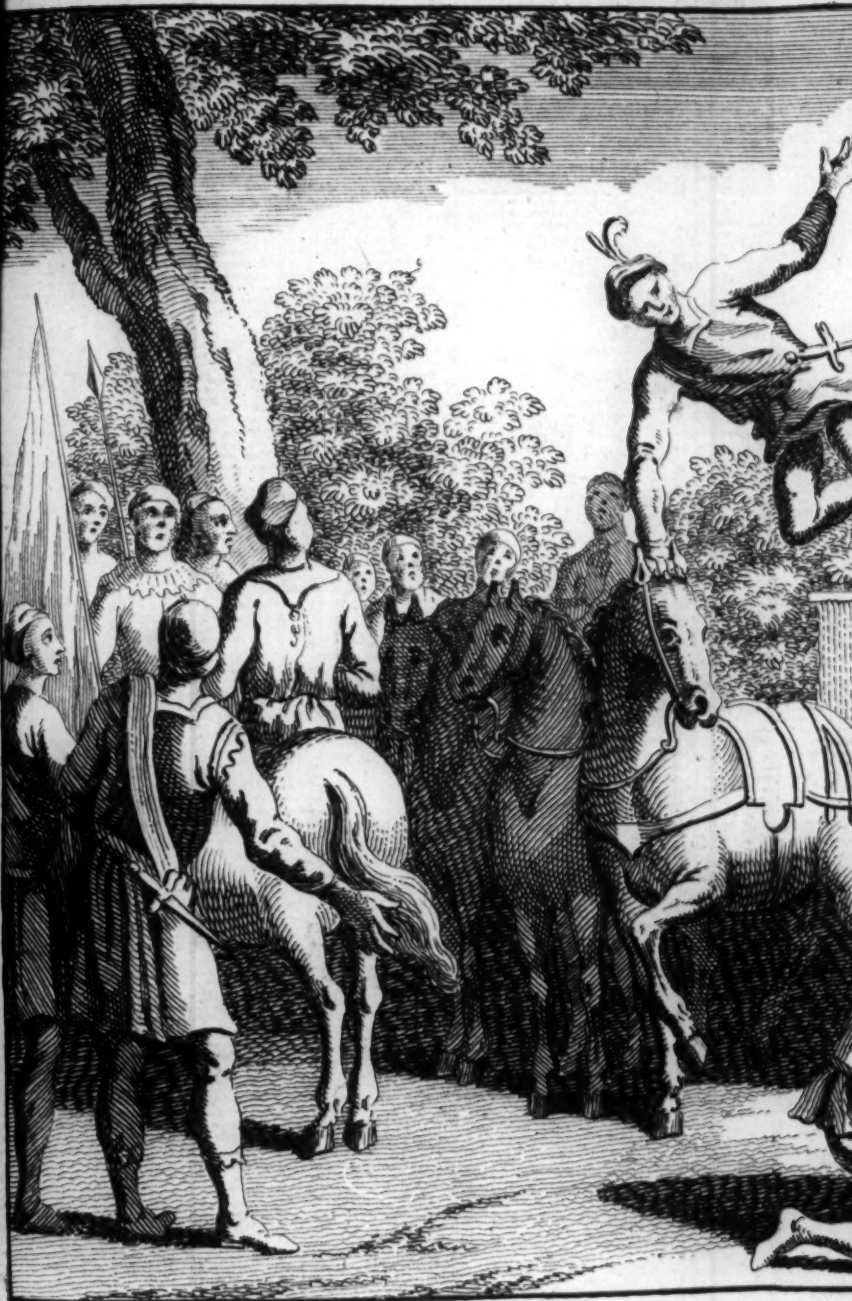
named good John, captain of the trained bands, took his psalter out of his codpiece, and cried out aloud, (1) Hagios ho Theos. If thou be of God speak; if thou be of the other spirit avoid hence, and get thee going. Yet he went not away. Which words being heard by all the soldiers that were there, divers of them being a little inwardly terrify'd, departed from the place. All this did Gymnast very well remark and consider, and therefore making as if he would have alighted from off his horse, as he was poising himself on the mounting side, he most nimbly (with his short sword by his thigh) shifting his feet in the stirrup, performed the stirrup-leather feat, whereby, after the inclining of his body downwards, he forthwith launch'd himself aloft in the air, and placed both his feet together on the saddle, standing upright, with his back turned towards the horse's head. Now, said he, my case goes backward. Then suddenly, in the same very posture wherein he was, he fetched

(1) Hagios ho Theos] The first words of the trisagion of the Greeks, Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. O holy God, O mighty holy one, immortal holy one, have mercy on us. These words are sung both in Greek and Latin in the Roman church, at mass, on Good-Friday. Now as such words which are least understood are thought to have most efficacy, this of Hagios, especially thrice repeated, has made people believe it to have a great virtue in invocations. Marot in his epistle to the ladies of Chateaudun,

Fait neuf grands tours, entre les dents barbote
Tout à part luy d'Agios une bote.

After nine turns, betwixt his teeth he mutters
Hagios, which to himself alone he utters.

Thence too comes this way of speaking, Que d'Agios! what ceremonies! So likewise the endless head-ornaments of women are call'd Agios.



How GYMNAST vaults upon his Horse



is Horse to surprize his Enemies.

a gambol upon one foot, and, turning to the left hand, failed not to carry his body perfectly round, just into his former position, without missing one jot. Ha, said Tripet, I will not do that at this time, and not without cause. Well, said Gymnast, I have failed, I will undo this leap: then, with a marvellous strength and agility, turning towards the right hand, he fetch'd another frisking gambol as before; which done, he set his right-hand thumb upon the hind bow of the saddle, raised him up, and sprung in the air, poising and upholding his whole body upon the muscle and nerve of the said thumb, and so turned and whirled himself about three times. At the fourth, reversing his body, and overturning it upside down, and fore-side back, without touching any thing, he brought himself betwixt the horse's two ears, springing with all his body into the air, upon the thumb of his left hand, and in that posture, turning like a windmill, did most actively do that trick which is called the miller's pass. After this, clapping his right hand flat upon the middle of the saddle, he gave himself such a jerking swing, that he thereby seated himself upon the crupper, after the manner of gentlewomen.

This done, he easily pass'd his right leg over the saddle, and placed himself like one that rides in croup: But, said he, it were better for me to get into the saddle. Then putting the thumbs of both hands upon the crupper before him, and thereupon leaning himself, as upon the only supporters of his body, he incontinently turned heels over head in the air, and streight found himself betwixt the bow of the saddle in a good seat: then, with a summer-fault, springing into the air again, he fell to stand with both his feet close together upon the saddle, and there made above an hundred frisks, turns, and demipommads, with his arms held out a cross, and in so doing, cried out aloud, I rage, I rage, devils, I am

stark mad ; devils, I am mad ; hold me, devils, hold me ; hold, devils, hold, hold.

Whilst he was thus vaulting, the rogues in great astonishment said to one another, by cocks death, he is a goblin, or a devil thus disguised ; ab hoste maligno libera nos, domine ; and ran away as in a total rout, looking now and then behind them like a dog that had stolen (2) a pudding.

Then Gymnast, spying his advantage, alighted from his horse, drew his sword, and laid on great blows upon the thickest and highest-crested amongst them, and overthrew them in great heaps, hurt, wounded, and bruised, being resisted by nobody ; they thinking he had been a starved devil, as well in regard of his wonderful feats in vaulting, which they had seen, as for the talk Tripet had with him, calling him poor devil. Only Tripet would have traiterously cleft his head with his fauchion ; but he was well armed, and felt nothing of the blow, but the weight of the stroke : whereupon, turning suddenly about, he gave Tripet a home thrust, and upon the back of that, whilst he was about to ward his head from a slash, he ran him in at the breast with a hit, which at once cut his stomach, the colon, and the half of his liver, wherewith he fell to the ground ; and, in falling, gushed forth above four pottles of pottage, and his soul mingled with the pottage.

This done, Gymnast withdrew himself, very wisely considering, that a case of great adventure and hazard should not be pursued unto its utmost period, and that it becomes all cavaliers modestly to use their good fortune, without troubling or stretching it too far. Wherefore, getting to horse, he gave him the spur, taking the right way unto Vauguyon, and Prelingot with him.

(2) A pudding] Ung plumail. A fowl.

CHAP,

CHAP. XXXVI.

How Gargantua demolished the castle at the ford of Vede, and how they past the ford.

AS soon as he came thither, he related the estate and condition wherein they found the enemy, and the stratagem which he alone had used against all their multitude; affirming that they were but rascally rogues, plunderers, thieves and robbers, ignorant of all military discipline; and that they might boldly set forward unto the field, it being an easy matter to fell and strike them down like beasts. Then Gargantua mounted his great mare, accompanied as we have said before, and finding in his way a high and great tree (which commonly was called St. Martin's tree, because heretofore St. Martin planted a pilgrim's staff there, which grew to that height and greatness) said, This is that which I lacked; this tree shall serve me both for a staff and lance. With that he pulled it up easily, plucked off the boughs, and trimmed it at his pleasure. In the mean time his mare pissed to ease her belly; but it was in such abundance, that it did overflow the country seven leagues, and all the flood ran glib away towards the ford of Vede; wherewith the water was so swollen, that all the forces, the enemy had there, were with great horror drowned, except some who had taken the way on the left-hand towards the hills. Gargantua, being come to the wood of Vede, was informed by Eudemmon, that there was some remainder of the enemy within the castle; which to know, Gargantua cried out, as loud as he was able, Are you there, or are

you not there? If you be there, be there no more; and if you be not there, I have no more to say. But a ruffian gunner, at the portcullis, let fly a cannon-ball at him, and hit him with that shot most furiously on the right temple of his head; yet did him no more hurt, than if he had but cast a grape-stone at him. What is this, said Gargantua, do you throw at us grape-stones here? the vintage shall cost you dear: thinking indeed that the bullet had been the stone of a grape.

Those who were within the castle, being till then busy at the pillage, when they heard his noise, ran to the towers and fortresses, from whence they shot at him above nine thousand and five and twenty falcon-shot and harcabusades, aiming all at his head: and so thick did they shoot at him, that he cried out, Ponocrates, my friend, these flies are like to put out my eyes; give me a branch of those willow-trees to drive them away: thinking that the (1) bullets and stones, shot out of the great ordnance, had been but dunsflies. Ponocrates looked, and saw there was no other flies, but great shot which they had shot from the castle. Then was it that he rush'd with his great tree against the castle, and with mighty blows

(1) Bullets and stones] Plumbées & pierres d'artillerie. Plombée, leaden balls or pellets, glans plumbata, says Nicot. In old time plumbée was a club studded with lead to make it give the heavier blow. The stones of the great ordnance, or artillery stones, to which iron shot succeeded, were huge stones, rounded, with which certain heavy cannon were charg'd, and these cannon were called pedereroes (from pierre, or rather piedra, a stone.) The French were the first that left off the use of these pedereroes and stone bullets; and when, in the reign of Cha. VIII, they carried the war into Italy, it was amazing to see the havock made by their numerous and well-serv'd train of artillery of large brass ordnance drawn by stout horses,

over-

overthrew both towers and fortresses, and laid all level with the ground; by which means, all that were within were slain and broken in pieces.

Going from thence, they came to the bridge at the mill, where they found all the ford covered with dead bodies, so thick, that they had choaked up the mill, and stopped the current of its water; and these were those that were destroyed in the urinal deluge of the mare. There they were at a stand, consulting how they might pass without hindrance by these dead carcasses. But Gymnast said, If the devils have past there, I will pass well enough. The devils have past there, said Eudemon, to carry away the damned souls. By (2) St. Rhenian, said Ponocrates, then by necessary consequence he shall pass there. Yes, yes, said Gymnastes, or I shall stick in the way. Then, setting spurs to his horse, he past through freely, his horse not fearing, nor being any ways affrighted at the sight of the dead bodies: for he had accustomed him (according to the doctrine of Ælian) not to fear armour, nor the carcasses of dead men; and that not by killing men, as Diomedes did the Thracians, or as Ulysses did in throwing the corpse of his enemies at his horses feet, as Homer saith; but by putting a jack-a-lent amongst his hay, and making him go over it ordinarily, when he gave him his oats.

The other three followed him very close, except Eudemon only, whose horse's far fore-foot sank up to the knee in the paunch of a great fat chuff, who lay there upon his back drowned, and he could not get it out. There was he pester'd, until Gargantua, with the end of his staff, thrust down the rest of the villain's tripe into the water, whilst the horse pulled out his foot; and (which is a wonderful thing in hippiatry) the said horse was thoroughly cured of a

(2) Rhenian] Read St. Treignan. An account of this Scotch saint see a little before,

ring-

ringbone which he had in that foot, by this touch of the burst guts of that great looby.



CHAP. XXXVII.

How Gargantua, in combing his head, made great cannon-balls fall out of his hair.

HAVING got over the river of Vede, they came very shortly after to Grangousier's castle, who waited for them with great longing. At their coming there was such hugging and embracing, never was seen a more joyful company; for supplementum supplementi chronicorum saith, that Gargamelle died there with joy. For my part, truly I cannot tell; neither do I care very much for her, nor for any body else. The truth was, that Gargantua in shifting his clothes, and combing his head with a comb nine hundred foot long, and the teeth all tusks of elephants whole and entire, he made fall at every rake above seven balls that stuck in his hair, at the razing the castle at the wood of Vede: which his father Grangousier seeing, thought they had been lice, and said unto him, What, my dear son, hast thou brought us thus far some short-wing'd hawks of the college of Montague? I did not mean that thou should'st reside there. Then answered Ponocrates, My sovereign lord, think not that I have placed him in that (1) lowfy college, which they call Montague; I had rather have put him amongst the grave-diggers of sanct Innocent, so enormous is the cruelty and

(1) Lowfy college] Erasmus fell sick there by being lodg'd in an unwholsome room, where they gave him nothing to eat but rotten eggs.

villainy

villainy that I have known there: for the gally-slaves are far better used amongst the Moors and Tartars, the murderers in the criminal dungeons, yea, the very dogs in your house, than are poor wretched students in the aforesaid college. And were I king of Paris, the devil take me if I would not set it on fire, and burn both principal and regents, for suffering this inhumanity to be exercised before their eyes. Then, taking up one of these bullets, he said, These are cannon-shot, which your son Gargantua hath lately received by the treachery of your enemies, as he was passing before the wood of Vede.

But they have been so rewarded, that they are all destroyed in the ruin of the castle, as were the Philistines by the policy of Sampson, and those whom the tower of (2) Silohim slew, as it is written Luke 13. My opinion is, that we pursue them whilst the luck is on our side, for occasion hath all her hair on her forehead: when she is past you may not recal her; she is bald in the hind part of her head, and never returneth again. Truly, said Grangousier, it shall not be at this time; for I will make you a feast this night, and bid you welcome.

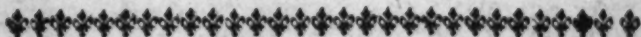
This said, they made ready supper, and, of extraordinary, besides his daily fare, were roasted sixteen oxen, three heifers, two and thirty calves, three-score and three fat kids, fourscore and fifteen wethers, three hundred barrow pigs sowced in sweet wine, eleven score partridges, seven hundred snipes and woodcocks, four hundred Loudon and (3) Cornwall capons, six thousand pullets, and as many pigeons, six hundred crammed hens, fourteen hundred leverets, three hundred and three buzzards, and one thousand and seven hundred cockerels. For venison,

(2) Silohim] Read Siloam.

(3) Cornwall] Not Cornwall in England, but Cor-
nouaille in France.

they

they could not so suddenly come by it ; only eleven wild boars, which the abbot of (4) Turpenay sent, and eighteen fallow deer, which the lord of Grammont bestow'd : together with seven score pheasants, which were sent by the lord of Effars, and some dozens of queests, cushots, ring-doves, and woodculvers ; river-fowl, teals and awteals, bittorns, courtes, plovers, francolins, briganders, tyrafons, young lapwings, tame ducks, shovelers, woodlanders, herons, moor-hens, criels, storks, canepetiers, oronges, flamans, which are phænicopters, terrigoles, turkeys, arbens, coots, solingeeze, curlews, termagants, and water-wagtails, with a great deal of cream, curds and fresh cheese, and store of soup, pottages, and brewis with variety. Without doubt there was meat enough, and it was handsomely dress'd by Snapsauc, Hotch-pot, and Braverjuice, Grangoufier's cooks. Jenken, Trudge-apace, and Clean-glass, were very careful to fill them drink.



С Н А Р. XXXVIII.

How Gargantua did eat up fix pilgrims
in a fallet.

THE story requireth, that we relate what happened unto six pilgrims, who came from (1) Sebastian near to Nantes; and who for shelter that night, being afraid of the enemy, had hid themselves

(4) Turpenay] The abbey of Tourpenay (Turpinia-cum) and the manor of Grammont are adjoining to the forest of Chinon. So 'twas no hard matter for the abbot of Turpenay, and the lord of Grammont, to procure venison.

(1) Read St Sebastian.

in

in the garden upon the chicheling pease, among the cabbages and lettices. Gargantua, finding himself somewhat dry, asked whether they could get any lettice to make him a sallet; and hearing that there were the greatest and fairest in the country (for they were as great as plumb-trees, or as walnut-trees) he would go thither himself, and brought thence in his hand what he thought good, and withal carried away the six pilgrims, who were in so great fear, they did not dare to speak or cough.

Washing them therefore first at the fountain, the pilgrims said one to another softly, What shall we do? We are almost drowned here amongst these lettice; shall we speak? but if we speak, he will kill us for spies. As they were thus deliberating what to do, Gargantua put them with the lettice into a platter of the house, as large as (2.) the huge tun of the

(2) The huge tun of the Cisterians] Robert Cenault, who in his treatise de verâ mensurarum ponderumque ratione (edition 1547) speaks of the pretended tun of the Cisterians, says that it was still in being, in his time, and as entire as ever, tho', according to the tradition of the place, it was St. Bernard had caus'd it to be made. It held, he says, near 300 hogshheads; and this other ship of the Argonauts abundantly out-measured the tun of Erpach, between Heidelberg and Francfort, which Athamer, a German author, represents in the following verses rather as a vast sea than a vessel for wine:

Quid yetat Erpachium vas annumerare vetustis

Miraclis? quo non vastius orbis habet.

Dixeris hoc rectè pelagus vinique paludem:

Nectare quæ Bacchi nocte dieque fluit.

Fac Bernharde, voces quot habet Sifertia fratres:

Hisque tui omnigenos ordinis adde viros.

Annua præbebit cunctis hæc pocula trulla,

Nondum dimidio deficiente mero.

Securè Erpachij fratres forbete, lagenâ

Hac salvâ, est vobis nulla timendo sitis.

Thq

the Cistertians, which done, with oil, vinegar, and salt, he eat them up, to refresh himself a little before supper, and had already swallow'd up five of the

The world's eighth wonder Erpach boasts: a tun
Of such dimensions that the rolling sun
It's like ne'er saw; a sea of wine it shows,
And night and day with Bacchus' nectar flows.
Call, Bernard, the Cistertians all around!
Among them, let thy order too be found!
This vessel shall their annual stores supply,
Nor danger run of ever being dry.
Swill, Erpach's monks! make bacchanalian cheer
This * Bacbuc safe, no thirst you need to fear.

* The reader will see that what I translate by the word Bacbuc, is in the original Lagena, which if he'll look for in the Cambridge dictionary, he'll find to be in Hebrew, Bacbuc, or rather Baqbuq; for the Hebrew בַּקְבוּק, Baqbuq. As for the word Sifertia, it must mean Cistertia, tho' it happens to be misspelt by m. du Chat. Domus must be understood there. Voces must be a verb, not a noun; for that would be false quantity, as well as nonsense. The learned and candid will pardon me for all this; the less learned will thank me. I shall conclude with m. du Chat's observation. Rabelais, and all those who since or before him have spoke of this pretended tun of the Cistertians, are under a mistake: they should have said Clervaux (not Cisteaux) where they shew a very large tun, which is said to contain as many hogheads as there are days in the year, as Furetiere asserts, under the word tonne; but I am assur'd, by those who have seen it, that it would not hold half so many. Neither is it any truer that St. Bernard caused it to be built. As for that of Erpach (call'd the great tun of Heidelberg) whatever Althamer has said of it, I have it from very good hands, and from some persons who have taken the dimensions of it, that it will not hold full fourscore hogheads Paris measure.

pil-

pilgrims, the sixth being in the platter, totally hid under a lettice, except his staff that appeared, and nothing else; which Grangousier seeing, said to Gargantua, I think that is the horn of a shell-snail, do not eat it. Why not, said Gargantua, they are good all this month; which he no sooner said, but drawing up the staff, and therewith taking up the pilgrim, he eat him very well; then drank a terrible draught of excellent white-wine, and expected supper to be brought up.

The pilgrims, thus devoured, made shift to save themselves as well as they could, by withdrawing their bodies out of the reach of the grinders of his teeth; but could not escape from thinking they had been put in the lowest dungeon of a prison. And when Gargantua whiffed the great draught, they thought to have been drowned in his mouth, and the flood of wine had almost carried them away in the gulph of his stomach. Nevertheless, skipping with their staves, as (3) St. Michael's palmers use to do, they shelter'd themselves from the danger of that inundation, under the banks of his teeth. But one of them by chance, groping or sounding the country with his staff, to try whether they were in safety or no, struck hard against the cleft of a hollow tooth, and hit the mandibulary finew or nerve of the jaw, which put Gargantua to very great pain, so that he began to cry for the rage that he felt. To ease himself therefore of his smarting ach, he called for his tooth-picker, and, rubbing towards a young walnut-tree, unnestled you my gentlemen pilgrims.

(3) St. Michael's palmers] Miquelots in French. These miquelots are little boys, that go in pilgrimage to St. Michael on the sea (almost over-against England) and who take that occasion to beg. Thence comes a saying in France, none but great beggars go to St. James in Gallicia, and little ones to St. Michael.

For

For he caught one by the legs, another by the scrip, another by the pocket, another by the scarf, another by the band of the breeches; and the poor fellow that had hurt him with the staff, him he hooked to him by the codpiece: which snatch nevertheless did him a great deal of good, for it broke upon him a pocky botch he had in the groin, which grievously tormented him ever since they were past Ancenis. The pilgrims, thus dislodged, ran athwart the (4) plain a pretty fast pace, and the pain ceased, even just at the time when by Eudemon he was called to supper, for all was ready. I will go then, said he, and (5) piss away my misfortune; which he did do in such a copious measure, that the urine taking away the feet from the pilgrims, they were carried along with the stream unto the bank of a tuft of trees: upon which, as soon as they had taken footing, and that for their self-preservation they had run a little out of the road, they on a sudden fell all six, except Fourniller, into a trap that had been made to take wolves by a (6) train; out of which they escaped nevertheless by the industry of the said Fourniller, who broke all the snares and ropes. Being gone from thence, they lay all the rest of that night in a lodge near unto Coudry, where they were comforted in their miseries, by the gracious words of one of their company, called Sweertogo, who shewed them that this adventure had been foretold by

(4) Plain] Read plantation of vines and other trees: plante in the original, not plaine. See plantata in du Cange.

(5) Piss away my misfortune] Pisser mon malheur: strictly this is said of those who have got a clap, or have lost at gaming; when they go to make water, people laugh and say, he is gone to piss away his misfortune.

(6) Train] They trail a dead horse, or other carrion along the ground, to a place where 'tis almost impossible for the wolves not to fall into a trap laid for them.

the

the prophet David in the psalms: *Quum exsurgerent homines in nos, fortè vivos deglutissent nos*; when we were eaten in the salet, with salt, oil, and vinegar. *Quum irasceretur furor eorum in nos, forsitan aqua absorbuisset nos*; when he drank the great draught. *Torrentem pertransivit anima nostra*; when the stream of his water carried us to the thicket. *Forsitan pertransisset anima nostra aquam intolerabilem*; that is, the water of his urine, the flood whereof, cutting our way, took our feet from us. *Benedictus dominus, qui non dedit nos in captionem dentibus eorum: anima nostra sicut passer erepta est de laqueo venantium*; when we fell in the trap. *Laqueus contritus est*; by Fourniller. *Et nos liberati sumus. Adjutorium nostrum, &c.*

C H A P. XXXIX.

How the monk was feasted by Gargantua, and of the jovial discourse they had at supper.

WHEN Gargantua was set down at table, and all of them had somewhat stay'd their stomachs, Grangoufier began to relate the source and cause of the war raised between him and Picrochole, and came to tell how friar John des Entoumeures, of the funnels, had triumphed at the defence of the close of the abbey, and extolled him for his valour above Camillus, Scipio, Pompey, Cæsar, and Themistocles. Then Gargantua desired that he might be presently sent for, to the end that with him they might consult of what was to be done; whereupon, by a joint consent, the master d'hotel went for him, and brought him along merrily, with his staff of the cross, upon Grangoufier's mule. When he was
come,

come, a thousand huggings, a thousand embracements, a thousand good days were given : Ha, friar John, my friend friar John, my brave cousin friar John, from the devil, let me clip thee about the neck ; let me have thee in my arms ; I must gripe thee (my cod) till thy back crack. And friar John, the gladdest man in the world, never was man made welcomer, never was any more courteously and graciously received than friar John. Come, come, said Gargantua, a stool here close by me at this end. With all my heart, said the monk, seeing you will have it so. Some water, page ; fill, my boy, fill, it is to refresh my liver. Give me some, child, to gargle my throat withal. Deposita cappâ, said Gymnast, let us pull off this frock. Ho, by G— gentlemen, said the monk, there is a chapter in statutis ordinis, which opposeth my laying of it down. Pish, said Gymnast, a fig for your chapter. This frock breaks both your shoulders ; put it off. My friend, said the monk, let me alone with it, for by G— I'll drink the better that it is on, it makes all my body jocund : if I should lay it aside, the waggish pages would cut to themselves garters out of it, as I was once served at Coulaines, and, which is worse, I should lose my appetite ; but if in this habit I sit down at table, I will drink by G— both to thee and thy horse ; and so courage, frolick, God save the company ; I have already supp'd, yet I will eat never a whit the less for that ; for I have a paved stomach, as hollow as (1) St. Benet's boot, always open

(1) St. Benet's boot] Lower, in l. 4. c. 16. by St. Benet's sacred boot. This is wrong translated in both places. It should be by St. Bennet's holy butt (of wine) not boot. Par la sacre botte de St. Benoist. Botte sometimes means a boot, but here a butt ; as it does, and is translated, in l. 4. c. 43. This butt of St. Bennet is still to be seen at the Benedictines of Boulogne
on

open like a lawyer's pouch. (2) Of all fishes but the tench, take the wing of a partridge or the thigh of a nun. (3) Doth he not die like a good fellow that dies

on the sea (right over against England) and is a vessel or tun not much less than that of Clervaux. St. Menage, at the word Bouteille, *βύτις*, cupa. See likewise in du Chat, three or four curious distinctions about the word botte, when made of wood, glass, or leather, to put wine in; not the legs, as sir T. U. imagin'd.

(2) Of all fishes but the tench, &c.] Take the back, and leave the paunch. *De tous poissons, lorsque la trenche, prenez le dos, laissez la panche.* This is really the proverb, which H. Stephens affirms to be a proverb of Picardy (precell. du lang. Fr. &c. p. 139.) and which is here, by friar John, accommodated to the design of playing the wag.

(3) Doth not he die like a good fellow that dies with a stiff catso?] *N'est ce salotement mourir quand on meurt la caiche roidde?* The adverb *salotement* is very energetic here. It equivocates both to the word *salot*, i. e. good fellow, and to a lantern fix'd at the end of a long pole, which when the light is spent, or otherwise put out, the staff still continues in statu quo, rigid as it was before. It is easy to apply the comparison to such as die in the condition as friar John speaks of. It is held, by way of a merry tradition, that erection after death happens to such as have enjoy'd a nun; which has given occasion to this verse, *qui monachâ potitur, virgâ tendente moritur*, reported first by Joannes Vincentius Metulinus, &c. See further in du Chat himself, who says *salot* may likewise allude to the Greek *φαλλός* (which see in Camb. dict.) synonymous to the Italian *cazzo*, or as they pronounce it themselves *catso*, and means what our merry translator calls sometimes the carnal trap-stick (tho' the ladies call it, their sugar-stick.) Rabelais's *caiche*, above, comes from *cazzo*, and so does *Cazzoni*, the famous singer's name, tho' it means a larger sort of *catso*, an eleven-inch sugar-stick, &c. &c. &c. In the second Scaligerana *cats* is interpreted

X dies with a stiff catso? Our prior loves exceedingly the white of a capon. In that, said Gymnast, he doth not resemble the foxes; for of the capons, hens, and pullets which they carry away, they never eat the white. Why? said the monk. Because, said Gymnast, they have no cooks to dress them, and, if they be not competently made ready, they remain red and not white: the redness of meats being a token that they have not enough of the fire; except the shrimps, lobsters, crabs, and crayfishes, which are cardinalised with boiling. God's fish, said the monk, the porter of our abbey then hath not his head well boiled; for his eyes are as red as a mazer made of an alder-tree. The thigh of this leveret is good for those that have the gout. Some natural philosophy; ha, ha, what is the reason that the thighs of a gentlewoman are always fresh and cool? This problem, said Gargantua, is neither in Aristotle, in Alexander Aphrodisæus, nor in Plutarch. There are three causes, said the monk, by which that place is naturally refreshed. *Primò*, because the water runs all along it. *Secundò*, because it is a shady place, obscure and dark, upon which the sun never shines. And thirdly, because it is continually blown upon, and aired by a reverberation from the back door, by the fan of the smock, and flipflap of the cod-piece. And lusty my lads, some bousing liquor, page; so, (4) crack, crack, crack. O what a good God have we, that gives us this excellent juice! I call him to witness, if I had been in the time of Jesus Christ, I would have kept him from being taken by the Jews in the garden of Olivet; and the devil fail me, if I should have failed to cut off the hams of those gentlemen

preted Braguette, a cod-piece, tak'ng the continens for the contentum.

(4) Crack, &c.] Friar John expresses how quick he swallowed that gla's of wine.

apostles

apostles who ran away so basely after they had so well supp'd, and left their good master in the lurch. I hate that man worse than poison that offers to run away, when he should fight and lay stoutly about him. O that I were but a king of France for four-score or an hundred years! by G--- I should whip like curtail'd dogs those runaways of Pavia. A plague take them, why did they not chuse rather to die there, than to leave their good prince in that pinch and necessity? Is it not better and more honourable to perish in fighting valiantly, than to live in disgrace by cowardly running away? We are like to eat no great store of goslings this year; therefore, friend, reach me some of that roasted pig there.

Diavolo, is there no more must? No more sweet wine? Germinavit radix Jesse. I renounce my life, I die for thirst. This wine is none of the worst. What wine drank you at Paris? I give myself to the devil, if I did not once keep open house at Paris for all comers six months together. Do you know friar Claude of the high kilderkins? O the good fellow that he is! But what fly hath stung him of late, he is become so hard a student? For my part, I study not at all. In our abbey we never study, for fear of the (5) mumps. Our late abbot was wont to say, that it is a (6) monstrous thing to see a

learned

[(5) Mumps.] Auripeaulx, an Angevin word; as indeed Rabelais brings in all the various words of the several provinces of France, which makes his work the more humorous and diverting. It means the pain in the ears, orillons, as 'tis called at Paris. It is an imposthumous swelling in the parotides, which are the two arteries on the right and left side of the throat, going upward above the ears. Intense studying, friar John insinuates, would so strain and affect these arteries, as to cause the ear-ach.

[(6) Monstrous thing, &c.] Gui Patin affirms in

learned monk: by G— master my friend, magis magnos clericos, non sunt magis magnos sapientes. You never saw so many hares as there are this year. I could not any where come by a goshawk, nor tassel of falcon: my lord Beloniere promised me a lanner, [hawk] but he wrote to me not long ago, that he was become purfy. The partridges will so multiply henceforth, that they will go near to eat up our ears. I take no delight in the stalking-horse, for I catch such cold, that I am like to founder myself at that sport. If I do not run, toil, travel and trot about, I am not well at ease. True it is, that in leaping over hedges and bushes, (7) my frock leaves always some of its wool behind it. I have recovered a dainty grey-hound; I give him to the devil if he suffer a hare to escape him. A groom was leading him to my lord Hunt-little, and I robbed him of him. Did I ill? No friar John, said Gymnast, no, by all the devils that are, no. (8) So, said the monk, do I attest these same devils so long as they last: virtue G— what could that gouty limpard have done with so fine a dog? By the body of G— he is better pleased, when one presents him with a good yoke of oxen. How now? said Ponocrates, you swear, friar John. It is only, said the monk, but to grace and (9) adorn my speech; they are colours of a Ciceronian rhetoric.

one of his letters, that formerly it was a proverb: *Indoctus ut monachus*, ignorant and unlearned as a monk; and in our time there has appeared a famous abbot maintaining in print, that it were to be wish'd the same could be said now-a-days.

(7) My frock, &c.] It is true that this way of living, for one of my cloth, oftentimes brings upon me very mortifying rebukes from my superiors.

(8) So — do I attest, &c.] So may it happen to such sort of people as long as they live.

(9) Adorn my speech.] Menage has mark'd at this passage

C H A P. XL.

Why monks are the out-casts of the world ; and wherefore some have bigger noses than others.

BY the faith of a christian, said Eudemon, I am highly transported, when I consider what an honest fellow this monk is ; for he makes us all merry. How is it then that they exclude the monks from all good companies ; calling them feast-troublers, as the bees drive away the drones from their hives ? Ignavium fucos, pecus, said Maro, a præsepibus arcent. Hereunto answered Gargantua, There is nothing so true, as that the frock and cowl draw to them the opprobries, injuries, and maledictions of the world, just as the wind called (1) Cecias attracts the clouds: the peremptory reason is, because they eat the turd of the world, that is to say, they feed upon the sins of the people, and as a noisome thing, they are cast into the privies ; that is, the convents and abbies, separated from civil conversation, as the privies and retreats of a house are : but if you conceive how an ape in a family is always mocked, and provokingly incensed, you shall easily apprehend how monks are shunned of all men,

passage in his Rabelais, that Longinus, in his discourse of the sublime, sect. 14, actually says, that swearing, now and then, on a proper occasion, does grandem efficere orationem.

(1) Cecias] This is taken from Aristotle. Est etiam ventus nomine Cecias, quem Aristoteles ita flere dicit, ut nubes non procul propellat, sed ut ad sese vocat ; says Aulus Gellius, l. 2. c. 22.

both young and old : (2) the ape keeps not the house, as a dog doth : he draws not in the plow, as the ox : he yields neither milk nor wool, as the sheep : he carrieth no burthen, as a horse doth : that which he doth is only to conskit, spoil, and defile all ; which is the cause, wherefore he hath of all men mocks, frumperies, and bastinadoes.

After the same manner a monk, I mean those little, idle, lazy monks, (3) doth not labour and work, as do the peasant and artificer ; doth not ward and defend the country, as doth the soldier ; cureth not the sick and diseased, as the physician doth ; doth neither preach nor teach, as do the evangelical doctors and schoolmasters ; doth not import commodities and things necessary for the commonwealth, as the merchant doth : therefore is it, that by and of all men they are hooted at, hated, and abhorred. Yea, but, said Grangousier, they pray to God for us.

(2) The ape, &c.] Taken from Plutarch.

(3) Doth not labour, &c.] This reason of people's hating and despising the monks so much, is expressed in the following quatrain :

De plus d'un million de bouches
Nous pouvons fournir aujourd'hui,
Qui ne servent, comme les mouches,
Qu' à manger le travail d'autrui.

In English,

Of mouths above a million, we
Can furnish you each hour,
Who, as the drone defrauds the bee,
Do others gains devour.

It is true, the Jesuits are made to speak those words in the satire of the Ratspelez (A. 1678.) but the quatrain answers to, nos numerus sumus & fruges consumere nati ; a verse which is applicable to all monks, and all religious, tho' particularly fitted to the cordeliers. See the jesuits passe par tout in 1607.

Nothing

Nothing less, answered Gargantua : true it is, with a tingle tangle, jangling of bells, they trouble and disquiet all their neighbours about them. Right, said the monk, (4) a mass, a matin, a vesper well rung, is half said. They mumble out great store of legends and psalms, by them not at all understood; they say many patenotres, interlarded with ave maries, without thinking upon, or apprehending the meaning of what it is they say; which truly I call (5) mocking of God, and not prayers. But so help them God, as they pray for us, and not for being afraid to lose their victuals, their manchets, and good fat pottage. All true christians, of all estates and conditions, in all places, and at all times, send up their prayers to God, and the spirit prayeth and intercedeth for them, and God is gracious to them. Now such a one is our good friar John; therefore every man desireth to have him in his company: he is no bigot, he is not for division; he is an honest heart, a plain, resolute, good fellow; he travels, he labours, he defends the oppressed, comforts the afflicted, helps the needy, and keeps the close of the abbey. Nay, said the monk, I do a great deal more than that; for whilst we are dispatching our matins and anniversaries, in the choir, I make withal some cross-bow-strings, polish glass bottles and boulds; I twist lines, and (6) weave purse-nets, wherein to catch

(4) A mass well rung is half said] In the same sense we say, a beard well-lather'd is half shav'd.

(5) Mocking of God, and not prayers] Perhaps Rabelais, who understood High Dutch, had the German proverb in view, gotts gespatt, und nicht gotts gebett, which, however, sounds better in that tongue, because of the allusion from gespatt, mocking, to gebett, praying.

(6) Weave purse-nets, &c.] Facito aliquid operis: ut semper te diabolus inveniat occupatum — vel fiscellam texe junco: vel canistrum lentis plecte viminibus

catch conies. I am never idle --- But Hola, fill, fill; some drink, some drink, here, bring the fruit. These chesnuts are of the wood of (7) Estrox, and with good new wine, will make you a composer of (8) bum-sonnets. You are not yet (9) well liquored. By G--- I drink at all fords like a promoter's (10) [proctor's] horse. Friar John, said Gymnast, take away the snot that hangs at your nose. Ha, ha, said the monk, am not I in danger of drowning, seeing I am in water even to the nose? No, no. Quare? Quia, though it comes out thence abundantly, yet there (11) never goes in any; for it is well antidoted with syrup of the wine.

O,

minibus --- apum fabrica alvearia --- texantur & lina capiendis piscibus; says St. Jerom to the monk Rusticus, in the canon numquam, &c. The abuse of this canon was got to such a pitch at the time of the concordat, that the monks and abbots, when their repasts, &c. were over, hardly minded any thing else but these trifles, and whistling to canary birds and finnets. [See Brantome's illust. men.] Friar John, a downright rake, used to busy himself in these matters during the time of divine service, and when he was at church at his prayers.

(7) Estrox] A certain tract in lower Poitou, abounding with all manner of good fruit.

(8) Bumsonnets] Farts. Pets.

(9) Well liquor'd] It should be well butler'd, well provided of one to serve wine as quick as he should do. The word used by Rabelais comes from mousse, i. e. the page of the wine vessels, from the Spanish moço.

(10) Proctor's horse] For this I must refer the reader to m. du Chat.

(11) Never goes in any] He never drinks any water. Friar John's thought answers to the vino suffocatus aquam in nullum corporis partem admittit, in Bebelius's facetious tales, l. 3. It has been turned into a song in a French play, where a tun-belly'd toper is made to say thus.

Le

O, my friend, he, that hath winter boots made of such leather, may boldly fish for oysters, for they will never take water. What is the cause, said Gargantua, that friar John hath (12) such a goodly nose? (13) Because, said Grangousier, that God would have it so, who frameth us in such form, and for such end, as is most agreeable to his divine will, even as a potter fashioneth his vessels. Because, said Ponocrates, he came with the first to the fair of noses, and therefore made choice of the fairest and the greatest. Pish, said the monk, that is not the reason of it; but, according to the true monastical philosophy, it is because my nurse had (14) soft teats, by virtue whereof, whilst she gave

Le jus de la treille
 Dans une bouteille
 Court trop de danger, &c.

Anglicè.

The juice of the grape
 May make its escape,
 If you in a bottle do lodge it;
 But it's safe, let me tell ye,
 When stow'd in my belly;
 Nought but water comes out of that budget.

(12) Such a goodly nose?] Rabelais, bringing in this question towards the end of the repast, has a view to an antient way of speaking of those who, being quite unemploy'd, or out of discourse, look at people's noses as they pass by, to see whose snout is handsomest.

(13) Because that God would have it so] An answer like that of Xanthus to his gardener in Æsop's life.

(14) Soft teats] Bouchet, in his 24th serée (which I take to mean his evenings conferences, for I never saw the book) says that friar John's answer is not altogether a joke; for that the famous surgeon, Ambrose Paræus, has maintain'd, that the hardness of a nurse's breast may make the child have a flat nose.

me suck, my nose did sink in, as in so much butter. The hard breasts of nurses make children short-nosed. But hey gay, ad formam nasi cognoscitur (15) ad te levavi. I am for no sweet stuff with my tippie, boy; item, rather some toasts.

CHAP. XLI.

How the monk made Gargantua sleep,
and of his hours and breviaries.

Supper being ended, they consulted of the business in hand, and concluded, that about midnight they should fall unawares upon the enemy, to know what manner of watch and ward they kept; and in the mean while take a little rest, the better to refresh themselves. But Gargantua could not sleep by any means, on which side soever he turned himself. Whereupon, the monk said to him, I never sleep soundly, but when I am at sermon or prayers. Let us therefore begin, you and I, the seven penitential psalms, to try whether you shall not quickly fall asleep. The conceit pleased Gargantua very well, and beginning the first of these psalms, as soon as they came to beati quorum, they fell asleep both the one and the other. But the monk, for his being formerly accustomed (1) to the

(15) Ad te levavi] Bruscambille has repeated it in his prologue on large noses. And from thence a certain pleasant she sinner, being deceiv'd, cry'd out, Nase, me decepisti: nose, thou hast deceiv'd me. (She would never judge of a cock by his comb, any more.)

(1) To the hour of claustral matins] It is an observation of sir Edwin Sandys, that if the pope should take

the hour of claustral matins, failed not to awake a little before midnight, and being up himself, awakened all the rest, in singing aloud, and with a full clear voice, the song,

Awake, O Reinian, awake,

Awake, O Reinian, ho :

Get up for a pot and a cake ;

With a diddle dum, diddle dum, do.

When they were all rouz'd and up, he said, My masters, it is a usual saying, that we begin matins with coughing, and supper with drinking ; let us now (in doing clean contrarily) begin our matins with drinking, and, at night, before supper, we will cough as hard as we can ? What, said Gargantua, to drink so soon after sleep ! this is not to live by the rule of physicians ; for you ought first to scour and cleanse your stomach of all its superfluities. O rot your physicians, said the monk, a hundred devils leap into my body, if there be not more old drunkards than old physicians. I have made this paction and covenant with my appetite, that it always lieth down, and goeth to bed with me (2) (for of that I take very good care) and then it also riseth with me the next morning. (3) Tend

take a fancy to arm all the monks of his empire, and make them turn soldiers, there would be no resisting such men, who have been so long accusom'd to obey orders, to live upon a little, to rise early, and to sleep upon hard stones, or bare boards. (I translate m. du Chat's words, not having sir Edwin's book by me.)

(2) For of that I take very good care] By a great deal of exercise all the day long.

(3) Tend your cures, &c.] Gargantua had said to friar John, that he ought first to scour (equer) his stomach, &c. The friar therefore answers in terms borrowed from falconry, wherein the word cures means the hawk's excrements.

your cures as much as you will, I will get me to my tiring. What tiring do you mean? said Gargantua. My breviary, said the monk; for just as the falconers, before they feed their hawks, do make them tire at a hen's leg, to purge their brains of phlegm, and sharpen them to a good appetite; so, by taking this jolly little breviary in the morning, I scour all my lungs, and find myself ready to drink.

After what manner, said Gargantua, do you say these (4) belly heures of yours? (5) After the manner of Whipfield, said the monk, by (6) three psalms, and three lessons, or nothing all, he that will. I never tie myself to hours; les heures are made for the man, and not the man for les heures:

(4) Belly heures] Belles heures. Fine prayers.

(5) After the manner of Whipfield] Read, secundum usum Fecan. Fecan is an abbey of regular canons, and was allow'd the privilege of the haute-justice (see Cotgrave) by Rich. III, duke of Normandy, who likewise obtain'd from the pope (John XVII) that the said religious should be exempt from the archbishop of Rouen's jurisdiction, and might take cognizance of all cases relating to their own men, even in spirituals. (See du Chesne) What had turn'd into a proverb the recital of the prayers (heures) of Fecan, was an extreme relaxation of the rule, and remissness of discipline among the religious of that abbey, who extended their privileges even to a total, or at least partial, omission of their prayers.

(6) Three psalms, and three lessons] Cavalier like. So the draper in Patelin:

Il est avocat potatif,

A trois leçons & à trois pleumes.

This way of speaking is borrow'd from the breviary (mass or service-books) where the office is fix'd to more or fewer psalms and lessons, according as the day is more or less solemn,

there-

therefore is it that I make my prayers in fashion of stirrup leathers; I shorten or lengthen them when I think good. Brevis oratio penetrat coelos, & longa potatio evacuat scyphos. Where is that written? By my faith, said Ponocrates, I cannot tell, my pillicock; but thou art worth gold. Like you, sir, said the monk. But (7) *venite apotemus*. Then made they ready rashers on the coals in abundance, and good fat brewis with sippets, and the monk drank at pleasure. Some kept him company, and did as he did; others let it alone. Afterwards, every man began to arm and equip himself for battle, and they armed the monk against his will; for he desired no other armour for back and breast, but his frock, nor any other weapon in his hand, but the staff of the cross: yet, at their pleasure, was he armed cap-a-pe, and mounted (8) upon one of the best horses in the kingdom, with a good flashing sabre by his side. Together with him were Gargantua, Ponocrates, Gymnast, Eudemon, and five and twenty more of the most resolute and adventurous of Gargousier's house, all armed at proof, with their lances in their hands, mounted like St. George, and every one of them having a harquebuse behind him.

(7) *Venite apotemus*] The monk alludes to the *venite adoremus* of his breviary.

(8) Upon one of the best horses in the kingdom] *Sus ung bon coursier du royaume*. M. du Chat will have it that Rabelais here means a Neapolitan horse, and that he speaks after the way of the Italians, who, by the bare word kingdom, commonly understand, and would have others also understand the kingdom of Naples. Like our Irishmen, who, when they mean such a one is their countryman, instead of saying he's Irish, or of Ireland, they say he's of the kingdom. Is such a one of the kingdom.

C H A P. XLII.

How the monk encouraged his fellow-champions, and how he hanged upon a tree.

THUS went out those valiant champions on their adventure, in full resolution, to know what enterprise they should undertake, and what to be aware of in the day of the great and horrible battle. And the monk encouraged them, saying, My children, do not fear nor doubt, I will conduct you safely: God and St. Benedict be with us. If I had strength answerable to my courage, by 'sdeath I would plume them for you (1) like ducks. I fear nothing but the great ordnance: yet I know a prayer, which the sub-sexton of our abbey taught me, that will preserve a man from the violence of guns, and all manner of fire-engines; but it will do me no good, because I do not believe it. However, my staff of the cross will beat the devil. Parbleu, (2) whoever is a duck amongst you, I give myself to the devil, if I do not make a monk of him in my stead, and hamper [swaddle] him within my frock, which is a cure for cowardise.

Did you never hear of my lord (3) Meurles his

(1) Like ducks] The contrary way, against the grain, as they pluck ducks.

(2) Whoever is a duck] Read, whoever plays the duck, i. e. dips down his head, as ducks dive in the water, when they're in fear.

(3) Meurles] An ancient and an honourable family at Montpellier, where they still enjoy eminent posts both civil and military.

grey-hound, which was not worth a straw in the fields: he put a frock about his neck: by the body of G--- there was neither hare nor fox that could escape him; and which is more, he lined all the hitches in the country, tho' before that he was feeble-reined, and (4) *de frigidis & maleficiatis*.

The monk uttering these words in choler, as he pass'd under a walnut-tree, in his way towards the causey, he broach'd the vizor of his helmet, on the stump of a great branch of the tree: nevertheless, he set his spurs so fiercely to the horse, who was full of mettle, and quick on the spur, that he bounded forwards, and the monk, going about to ungrapple his vizor, let go his hold of the bridle, and so hang'd by his hand upon the bough, whilst his horse stole away from under him. By this means was the monk left, hanging on the walnut-tree, and crying for help: Murder, murder: and swearing also that he was betray'd. Eudemon perceived him first, and calling Gargantua, said, Sir, come and see Absalom hanging. Gargantua, being come, considered the countenance of the monk, and in what posture he hang'd: wherefore he said to Eudemon, You were mistaken in comparing him to Absalom, for Absalom hung by his hair, but this shaveling monk hangeth by the ears. Help me, said the monk, in the devil's name; is this a time for you to flout? (5) You seem to me the decretalist preachers,

(4) *De frigidis, &c.*] *Frigid & maleficiat* is properly said of a man that is impotent, either by nature, or by some witchery; such as tying the codpiece-point, which see explained elsewhere.

(5) You seem to me the decretalist preachers] This answers to that of St. Austin, in reference to one, who, rather than strive to shake off his sins, is puzzling his brains about how it should possibly be that original sin could descend from his parents to him. The *joco-seria*

preachers, who say, that whosoever shall see his neighbour in danger of death, ought, upon pain of (6) trifule excommunication, rather to admonish him to make confession, and put his conscience in the state of grace, than to help him. And therefore, when I shall see them fallen into a river, and ready to be drowned, instead of lending them my hand and pulling them out, I shall make them a fine long sermon, *ad contemptu mundi, & fuga seculi*; and when they are stark dead, then go to fish for them. Be quiet, said Gymnast, and stir not, my minion; I am now coming to unhang thee, for thou art a pretty little gentle monachus: monachus in claustris non valet ova duo; sed quando est extra bene valet frigida. (7) I have seen above five hundred hang'd, but I never saw any hang with so good a grace: truly, if I had so good a one, I would willingly hang thus all my life-time. What, said the monk, have you almost done preaching? Help me, in the name of God, seeing you will not in the name

seria of Melander, tom. 1. n. 320. *Quomodo aut qua ratione fiat, ut peccatum & mors ab Adamo in omnes homines dimanet atque derivetur, difficile cognitu est, neque ad salutem necessariam. Quamobrem Augustini sententiam salutarem esse puto, qui scribit, quemque nostrum potius debere studere, qua ratione ab hac labe & noxa originali eximatur, quam ut velit curiosè inquirere quomodo in eam ceciderit. Et narrant quendam semel in puteum cecidisse, qui cum ejularet & conquereretur supervenienti cuidam & sollicitè inquirenti, quomodo illuc esset præcipitatus, respondit: Quomodo huc ceciderim, querere definas: illud verò quæso te sedulo, cures ut me hinc extrahas. D. Mart. 1. Cor. 15, p. 410.*

(6) Trifule] Three-pointed, like Jupiter's thunder.

(7) I have seen above five hundred hanged] Gymnast speaks here like the grand-prevot of Paris, or of the army.

of (8) the other spirit; or by the habit which I wear, you shall repent it; (9) *tempore & loco prælibatis*.

Then Gyrnast alighted from his horse, and, climbing up the walnut-tree, lifted up the monk with one hand, by the gussets of his armour under the arm-pits, and with the other undid his vizor from the stump of the broken branch; which done, he let him fall to the ground, and himself after. As soon as the monk was down, (10) he put off all his armour, and threw away one piece after another about the field; and, taking to him again his staff of the cross, remounted up his horse, which Eudemor had caught in his running away. Then went they on merrily, riding on the highway.



CHAP. XLIII.

How the scouts and fore-party of Picrochole were met with by Gargantua; and how the monk slew captain Drawforth, and then was taken prisoner by his enemies.

Picrochole, at the relation of those who had escaped out of the broil and defeat wherein

(8) The other spirit] That is, the devil, in whose name he had at first cried out for help. This is the reverse of Virgil's *Flectere si nequeo superos, Acheronta movebo*.

(9) *Tempore & loco prælibatis*] Rabelais's motto, says the author of the judgment upon Rabelais. We might have believ'd him, had he brought any proof of it.

(10) He put off his armour.] Like David, when he went against Goliath.

(1) Tripet was untriped, grew very angry that the devils should have so run upon his men, and held all that night a counsel of war; at which (2) Rashealf and Touchfaucet concluded his power to be such, that he was able to defeat all the devils of hell, if they should come to juggle with his forces.

This Picrochole did not fully believe, though he doubted not much of it. Therefore sent he, under the command and conduct of the count (3) Drawforth, for discovering of the country, the number of sixteen hundred horsemen, all well mounted upon light horses for skirmish, and (4) thoroughly besprinkled

(1) Tripet] Lorsque Tripet feut estripé. Captain Tripet, of whom, before, in chap. 35, it is said, that Gymnast made him disembugue his soul amidst the sobps and broths which came out of him thro' his guts.

(2) Rashealf, and Touchfaucet] Hastiveau may be taken for Rashealf well enough I confess; but strictly it means a sort of grape, so call'd because it comes in haste, i. e. it is sooner ripe than other grapes, and, as C. Stephens in his *prædium rusticum* observes, denotes a rash man, who is too hasty either to give or take counsel. Touquedillon, I own, may likewise be made to mean Touchfaucet; but it is a word properly of Languedoc, where they call a Tonquedillon a bully, qui touche de loin, who touches at a distance, but whose heart fails him when he comes to a close engagement. The artillery strikes de loin, at a distance, and therefore we see in ch. 26, Tpuquedillon was set over that of Picrochole.

(3) Drawforth] Tiravant. A partisan, whose business was tîrer avant, to advance before, to get intelligence, and discover the enemy and the country round about.

(4) Thoroughly besprinkled with holy water] There's nothing in all this that is not applicable to the antient Burgundian men-at-arms. The people of the two Burgundies were, and still are (those of the upper Burgundy especially) extremely superstitious, and the bandoleer of those men-at-arms, with the Burgundy crofs

with holy water; and every one for their cognizance had a (5) star in his scarf, to serve at all adventures, in case they should happen to encounter with devils; that by the yirtue, as well of that (6) Gregorian water, as of the stars, they might make the devils (7) disappear and vanish.

In this equipage, they made an excursion upon the country, till they came near to Vauguyon, and to the hospital; but could never find any body to speak unto: whereupon they returned a little back, and by chance, in a shepherd's cottage near to Coudray, they found five pilgrims. These they carried away bound

on them, was very like that part of a priest's habiliment call'd a stole.

(5) A star] Read a stole, not a star: une estole, Rabelais says, not une étoile.

(6) Gregorian water] Gregory I was not the introducer of the holy water, but he was a strong recommender of it, insomuch that the very husbands who had convers'd with their wives, or, as the play says, had carnaliter'd with them, were not to enter the church till they had wash'd themselves with that water, 33. v. 4. c. Rabelais does not spell it Gregoriene, but Gringoriane, which is a corruption of Gregoriene, as brinborion comes from breviarium, corruptly, and indeed contemptuously used for the Romish psalter.

(7) Disappear and vanish]

Les diables fuit & aduersaires,
Et chasse fantasmes contraires.

It drives away both carnal foes and devils,
And guards from sprights and all contrariant evils,

Says, in Peter Grofnet's collection, an antient rhyme, speaking of the marvellous effects of holy water. Picrochole's people imagin'd they should, by virtue of this blessed water, put to flight every mother's son of the Gargantuists, whom they took for real devils, from the time they beheld Gymnast's wonderful feats of activity; he having likewise told them he was a devil, tho' a poor one.

and

and manacled, as if they had been spies, for all the exclamations, adjurations, and requests that they could make. Being come down from thence towards Sevilé, they were heard by Gargantua, who said then unto those that were with him, Camerades and fellow soldiers, we have here met with an encounter, and they are ten times in number more than we : Shall we charge them or no ? What a devil, said the monk, shall we do else ? Do you esteem men by their number, rather than by their valour and prowess ? With this he cried out, Charge, devils, charge. Which when the enemies heard, they thought certainly that they had been very devils ; and therefore, even then began all of them to run away as hard as they could drive ; Drawforth only excepted, who immediately settled his lance on its rest, and therewith hit the monk with all his force on the very middle of his breast ; but coming against his horrid frock, the point of the iron, being with the blow either broke off or blunted, it was in matter of execution, as if you had struck against an anvil with a little wax candle. Then did the monk, with his staff of the cross, give him such a stardy thump and whirret betwixt his neck and shoulders, upon the acromion bone, that he made him lose both sense and motion, and fall down stone dead at his horse's feet. And seeing the star [stole] which he wore on his scarf, he said unto Gargantua, These men are but priests, which is but the beginning of a monk : by St. John I am a perfect monk, I will kill them like flies. Then ran he after them at a swift and full gallop, till he overtook the rear, and felled them down (8) like tree-leaves, striking athwart, and
alongst

(8) Like tree-leaves] Read, like rye, *seille* in French, an old word for *segle*, and both from the Latin *secale*. Sir T. U. mistook this *seille* for *feuille*. Rye, says m.
du

alongst, and every way. Gymnast presently asked Gargantua if they should pursue them. To whom Gargantua answered, By no means; for, according to right military discipline, you must never drive your enemy unto despair. For that such a streight doth multiply his force, and encrease his courage, which was before broken and cast down. Neither is there any better help for men that are out of heart, toiled, and spent, than to hope for no favour at all. How many victories have been taken out of the hands of the victors by the vanquished, when they would not rest satisfy'd with reason, but attempt to put all to the sword, and totally to destroy all their enemies, without leaving so much as one to carry home news of the defeat of his fellows. Open therefore unto your enemies all the gates and ways, and make to them a bridge of silver rather than fail, that you may be rid of them. Yea, but, said Gymnast, they have the monk. Have they the monk? said Gargantua; upon mine honour then it will prove to their cost: but, to prevent all dangers, let us not yet retreat, but halt here quietly, for I think I do already understand the policy of our enemies: they are truly more directed by chance and meer fortune, than by good advice and counsel. In the meanwhile, whilst these made a stop under the walnut-trees, the monk pursued on the chase, charging all he overtook, and giving quarter to none, until he met with a trooper, who carried behind him one of the poor pilgrims, and there would have rid him. The pilgrim, in hope of relief at the sight of the

du Chat, is cut in the beginning of the harvest, and doubtless, as the Germans mow it, so there are, or at least were, in France, provinces where they mow'd it likewise. This makes Rabelais say, that friar John fell'd down, like rye, such of the enemy as came first to hand,

monk,

monk, cried out, Ha, (9) my lord prior, my good friend, my lord prior, save me, I beseech you, save me. Which words being heard by those that rode in the van, they instantly faced about, and seeing there was no body but the monk that made this great havock and slaughter among them, they lodged [loaded] him with blows as thick as they use to do an (10) ass with wood: but of all this, he felt nothing, especially when they struck upon his frock, his skin was so hard. Then they committed him to two of the marshal's men to keep, and, looking about, saw no body coming against them; whereupon they thought that Gargantua and his party were fled. Then was it that they rode as hard as they could towards the walnut-trees to meet with them, and left the monk there all alone, with his two foresaid men to guard him. Gargantua heard the noise and neighing of the horses, and said to his men, Camerades, I hear the track and beating of the enemies horse-feet, and withal perceive, that some of them come in a troop and full body against us: let us rally and close here; then set forward in order, and by this means we shall be able to receive their charge, to their loss and our honour.

(9) My lord prior] As yet friar John was no more than the prior of Sermaise. See notes on ch. 27.

(10) An ass with wood] Back and belly; for such is the loading of an ass carrying wood to market. He seems to be cover'd all over with it.

CHAP.



The MONK gets rid of his Guards, a



...ds, and beats *PICROCHOLE's* People.



C H A P. XLIV.

How the monk rid himself of his keepers,
and how Picrochole's forlorn hope was
defeated.

THE monk, seeing them break off thus without order, conjectured that they were to set upon Gargantua, and those that were with him, and was wonderfully grieved that he could not succour them. Then considered he the countenance of the two keepers in whose custody he was, who would have willingly run after the troops to get some booty and plunder, and were always looking towards the valley unto which they were going. Farther, he syllogised, saying, These men are but badly skill'd in matters of war, for they have not required my parole; neither have they taken my sword from me. Suddenly hereupon he drew his long sword, wherewith he gave the keeper, which held him on the right side, such a sound slash, that he cut clean through the jugulary veins, and the sphagitid arteries of the neck with the gargareon, even unto the two adenes; and redoubling the blow, he opened the spinal marrow betwixt the second and the third vertebræ. There fell down that keeper stark dead to the ground. Then the monk, reining his horse to the left, ran upon the other, who seeing his fellow dead, and the monk to have the advantage of him, cried with a loud voice, Ah, my lord prior, quarter; I yield, my lord prior, quarter, quarter; my good friend, my lord prior. And the monk cried likewise, My lord posterior, my friend, my lord posterior, you shall have it upon your posteriorums. Ha, said the keeper,

keeper, my lord prior, my dear lord prior, I pray God make you an abbot. By the habit, said the monk, which I wear, I will here make you a cardinal. What, do you use to pay ransoms to religious men? You shall have now (1) a red hat of my giving. And the fellow cried, Ha my lord prior, my lord prior, my lord abbot that shall be, my lord cardinal, my lord all. Ha, ha, hes, no my lord prior, my good little lord prior, I yield, render, and deliver myself up to you. And I deliver thee, said the monk, to all the devils in hell. Then at one stroke he struck off his head; cutting his scalp upon the temple-bones, and lifting up the two bones bregmatis, together with the sagittal commissure, as also a great part of the coronal bone: by which terrible blow likewise he cut the two meninges, and made a deep wound in the two posterior ventricles of the brain; so that the cranium remain'd hanging upon his shoulders, by the skin of the perieranium behind, in form of a doctor's bonnet, black without and red within. Thus fell he down also to the ground stark dead.

And presently the monk gave his horse the spur, and kept the way that the enemy held, who had met with Gargantua and his companions in the broad high-way, and were so diminished of their

(1) A red hat of my giving] That is, I'll cut off your head, and so give you a red hat. Thus a cardinal en greve (the place of execution at Paris) is proverbially said of a criminal that is beheaded; and upon this wretched proverb turns the sting of James Spifame's epitaph. Menot, who preach'd at the beginning of the sixteenth century, once said, towards the close of a sermon of his, in the passion week, that tho' there were preachers who durst carry truth with them into the pulpit, they were threaten'd to be made cardinals without going to Rome, &c. and the authors of the catholicon d'Espagne, long after that preacher, made use of the same expression in two places of that satire,

number,

number, for the enormous slaughter that Gargantua had made with his great tree amongst them, as also Gymnaſt, Ponocrates, Eudemon, and the reſt, that they began to retreat diſorderly, and in great haſte, as men altogether affrighted, and troubled in both ſenſe and underſtanding; and as if they had ſeen the very proper ſpecies and form of death before their eyes. Or rather, as when you ſee an aſs with a briſze under his tail, or fly that ſtings him, run hither and thither without keeping any path or way, throwing down his load to the ground, breaking his bridle and reins, and taking no breath nor reſt; and no man can tell what ails him, for they ſee not any thing touch him. So fled theſe people, deſtitute of wit, without knowing any cauſe of flying, only purſued by a panic terror, which in their minds they had conceived. The monk, perceiving that their whole intent was to betake themſelves to their heels, alighted from his horſe, and got upon a big large rock, which was in the way, and with his great brackmard ſword laid ſuch load upon thoſe runaways, and with main ſtrength fetching a compaſs with his arm, without ſeigning or ſparing, ſlew and overthrew ſo many, that his ſword broke in two pieces. Then thought he within himſelf that he had ſlain and killed ſufficiently, and that the reſt ſhould eſcape to carry news. Therefore he took up a battle-ax of thoſe that lay there dead, and got upon the rock again, paſſing his time to ſee the enemy thus flying, and to tumble himſelf amongſt the dead bodies; only that he ſuffered none to carry pike, ſword, lance nor gun with him; and thoſe, who carried the pilgrims bound, he made to alight, and gave their horſes unto the ſaid pilgrims, keeping them there with him under the hetige; and alſo Touchefaucet, who was then his priſoner.



CHAP. XLV.

How the monk carried along with him the pilgrims, and of the good words that Grangousier gave them.

THIS skirmish being ended, Gargantua retreated with his men, excepting the monk; and about the dawning of the day they came unto Grangousier; who in his bed was praying unto God for their safety and victory: and seeing them all safe and sound, he embraced them lovingly, and asked what was become of the monk? Gargantua answered him, that without doubt the enemies had the monk. Then have they mischief and ill-luck, said Grangousier. Which was very true: therefore is it a common proverb to this day, to give a man the monk. Then commanded he a good breakfast to be provided for their refreshment. When all was ready, they called Gargantua; but he was so aggrieved that the monk was not to be heard of, that he would neither eat nor drink. In the mean while the monk comes, and from the gate of the outer court cries out aloud, Fresh wine, Fresh wine, Gymnast, my friend. Gymnast went out and saw that it was friar John, who brought along with him five pilgrims, and Touche-faucet, prisoners. Whereupon Gargantua likewise went forth to meet him, and all of them made him the best welcome that possibly they could, and brought him before Grangousier, who asked him of all his adventures. The monk told him all, both how he was taken, how he rid himself of his keepers, and of the slaughter he had made by the way; and how he had rescued the pilgrims, and brought along with

with him captain Touchefaucet. Then did they altogether fall to banqueting most merrily. In the mean time Grangousier asked the pilgrims what countrymen they were, whence they came, and whither they went? Sweertogo, in the name of the rest, answered, My sovereign lord, I am of St. Genou in Berry, this man is of Paluau, this other is of Onzay, this of Argy, and this man of Villebrenin. We came from (1) saint Sebastian near Nantes, and are now returning, as we best may, by easy journeys. Yea, but, said Grangousier, what went you to do at saint Sebastian? We went, said Sweertogo, to offer up unto that sanct our vows against the plague. Ah, poor men, said Grangousier, do you think that the plague comes from St. Sebastian? Yes truly, answered Sweertogo, our preachers tell us so indeed. But is it so? said Grangousier. Do the false prophets teach you (2) such abuses? Do they thus blaspheme the sancts and holy men of God, as to make them like unto the devils, who do nothing but hurt unto mankind? As Homer writeth, that the plague was sent into the camp of the Greeks by Apollo; and as the poets feign a great rabble of vejoves and mischievous gods: so did a certain old hypocrite preach at Sinay, that saint Anthony sent the fire into mens

(1) St. Sebastian near Nantes, &c.] It is at Peligny near Nantes, where the body of St. Sebastian is said to be kept; tho' the possession of it is likewise insisted upon by Rome, Soissons, and Narbonne.

(2) Such abuses] Without offence to the well-meaning Grangousier, there's no such great hurt in it as he fancies. If some saints, when they are anger'd, send certain distempers, as is believ'd by the Romanists, they likewise cure them when they please. This is what H. Stephens frankly confesses in ch. 38. of his apology for Herodotus.

legs; that (3) saint Eutropius made men hydropick; saint Gildas, fools; and that saint Genou made them goutish. But I punished him so exemplarily, though he called me heretic for it, that since that time no such hypocritical rogue durst set his foot within my territories. And truly I wonder that your king should suffer them in their sermons to publish such scandalous doctrine in his dominions. For they deserve to be chastised with greater severity than those who by magical art, or any other device, have brought the pestilence into a country. The pest killeth but the bodies, but such abominable impostors empoison our very souls. As he spake these words, in came the monk very resolute, and asked them, Whence are you, you poor wretches? Of St. Genou, said they. And how, said the monk, doth the abbot Gallicut, that true toper? and the monks, what cheer make they? Morbleau, they'll have a fling at your wives, whilst you are upon your (4) gadding

[3] St. Eutropius made men hydropick, &c.] See Agrippa, ch. 57. de vanitate scientiarum, and H. Stephens, ch. 38. of the apology for Herodotus. Ridendi sunt, says the former, qui à nominis similitudine & vocum confusione, & per similia futilia inventa sanctis quædam morborum genera adscribunt, ut Germani caducum morbum Valentino, quia hoc nomen (fallen) cadere significat, & Galli Eutropio addicant hydropicos, ob consimilem sonum.

[4] Gadding pilgrimage] Time was that these devout journeyings were in great vogue; but they never had so much success as when the pilgrim undertook them with a view to have children. Toleno, in that epigram of Beza's, Tollendæ cupidus Toleno prolis, is a famous example of this. The good man was rich, but had no children, tho' he had been married some years. In full assurance that he should soon see himself a father, could he but make heaven his friend, he courageously undertakes at once a pilgrimage to Loretto, another to the holy

pilgrimage. *Hin, hen,* said Sweetego; I am not afraid of mine; for he, that shall see her by day, will never break his neck to come to her in the night-time. *Yea,* marry, said the monk, now you have hit it; let her be as ugly as ever was Proserpina, she will not keep her arse dry, if there dwell any monks near her. For a good carpenter will make use of any kind of timber. Let me be pepper'd with the pox, if you find not all your wives with child at your return; for the very shadow of an abbey steeple is prolifick.

It is, said Gargantua, like the water of Nilus in Egypt; if you believe Strabo and Pliny, lib. 7. cap. 3. What virtue will there be then in their bullets of concupiscence, their habits, and their bodies?

Then, said Grangousier, go your ways, poor men, in the name of God the creator, to whom I pray to guide you perpetually; and henceforward, be not so ready to undertake these idle and unprofitable journies. Look to your families, labour every man in his vocation, instruct your children, and live as the good apostle St. Paul directeth you. In doing whereof, God, his angels, and saints will guard and protect you, and no evil or plague at any time shall beset you.

Then Gargantua led them into the hall to take their refection; but the pilgrims did nothing but sigh, and said to Gargantua; O how happy is that

holy sepulchre, and a third to mount Sinai. It is easy to imagine how great a fatigue he underwent during so long a peregrination. But how transported was he, when upon his return home, after a three years voyage, he found his family increased with three lovely boys, whom he had not the trouble of getting? Certainly the piety of our ancestors was of great advantage in this respect, and since it has insensibly grown cold, mademoiselle Sewin had good reason to say in Feneste, l. 3, the world was going to be no more, and mankind would soon be at an end, for want of pilgrimages.

land which hath such a man for their lord ! we have been more edify'd and instructed by the talk which he hath had with us, than by all the sermons that ever were preached in our town. This is, said Gargantua, that which Plato saith, lib. 5. de republ. That those commonwealths are happy, whose rulers philosophise, and whose philosophers rule. Then caused he their wallets to be filled with victuals, and their bottles with wine, and gave unto each of them a horse to ease them upon the way, together with some (5) pence to live upon.



C H A P. XLVI.

How Grangousier did very kindly entertain Touchfaucet his prisoner.

Touchfaucet was presented unto Grangousier, and by him examined upon the enterprize and attempt of Picrochole, what it was he could pretend to, by this tumultuary invasion. Whereunto he answered, that his end and purpose was to conquer all the country, if he could, for the injury done to his cake-bakers. It is too great an undertaking, said Grangousier, and (as the proverb is)

(5) Some pence] Quelques carolus: some carolus's. A carolus, Cotgrave says, is a piece of white money worth ten-pence, tour (i. e. tournois), or a just English penny. Carolus de Bezançon, a silver coin, worth about nine pence sterling; carolus de Flandres, another, worth about three shillings sterling. I apprehend our author to mean the first, because m. du Chat's note is; Carolus, a piece of money worth ten deniers, stamp'd with a large K and a crown over it: k. Charles VIII was the first that caus'd this piece to be coin'd, and mark'd with the first letter of his name in Latin, viz. Karolus.

he

he, that gripes too much, holds fast but little. The time is not now so to conquer kingdoms, to the loss of our nearest christian brother. This imitation of the antient Herculeſes, Alexanders, Hannibals, Scipios, Cæſars, and other ſuch heroes, is quite contrary to the profeſſion of the goſpel of Chriſt, by the which we are commanded to preſerve, keep, rule, and govern every man his own country and lands, and not in a hoſtile manner to invade others; and that which heretofore the Saracens and Barbarians called prowels, we do now call robbery and wickedneſs. It would have been more commendable in him to have contained himſelf within the bounds of his own territories, royally governing them, than to inſult and domineer in mine, pillaging and plundering every where: for by ruling his own with diſcretion, he might have increas'd his greatneſs; but by robbing me, he cannot eſcape deſtruction. Go your ways, in the name of God; do what is righteous; ſhew your king what is amiſs, and never counſel him with regard unto your own particular profit; for, with the publick, will alſo be ſwallowed up the private. As for your ranſom, I do freely remit it to you, and will, that your arms and horſe be reſtored to you. So ſhould good neighbours do and antient friends, ſeeing this our difference is not properly war. As Plato, lib. 5. de repub. would not have it called war, but ſedition, when the Greeks took up arms againſt one another; and therefore, when ſuch combuſtions ſhould ariſe, his advice was to behave themſelves with all diſcretion and modeſty. Although you call it war, it is but ſuperficial; it entereth not into the inmoſt cabinets of our hearts: for neither of us hath been wronged in his honour; nor is there any queſtion about us in the main, but only how to redreſs, by the bye, ſome petty faults committed by our men; I mean; both yours and ours; which, altho'

you knew, you ought to let pass: for these quarrellsome persons deserve rather to be condemned than mentioned, especially seeing I offered them satisfaction according to the wrong.

God shall be the just judge of our variances, whom I beseech, by death rather to take me out of this life, and to permit my goods to perish, and be destroy'd before mine eyes, than that by me or mine he should in any sort be offended. These words utter'd, he called the monk, and before them all spoke thus unto him: Friar John, my good friend, is it you that took prisoner the captain Touchfaucet here present? Sir, said the monk, seeing himself is here, and that he is of the years of discretion, I had rather you should know it by his confession than by any words of mine. Then said Touchfaucet, My sovereign lord, it is he indeed that took me, and I do therefore most freely yield myself his prisoner. Have you put him to any ransom? said Grangousier to the monk. No, said the monk, of that I take no care. How much would you have for having taken him? Nothing, nothing, said the monk: I am not sway'd by that, nor do I regard it. Then Grangousier commanded, that, in presence of Touchfaucet, should be delivered to the monk, for taking him, the sum of threescore and two thousand (1) saluts; which was done, whilst they made a colla-

(1) Saluts] Two things occur to my thoughts concerning this species of money, which I don't think Rabelais here has employ'd preferable to any other, without some reason. First, that friar John having saved Touchfaucet's life, and contented himself with only making him his prisoner, it was a very proper way of rewarding him with salut (salut signifying safety, preservation, safeguard, &c.) Secondly, that as this coin was call'd salut, only because it had on one side the

ange-

collation to the said Touchfaucet; of whom Grangousier ask'd, if he would stay with him, or chose rather to return to his king. Touchfaucet answered, that he was content to take whatever course he would advise him to. Then, said Grangousier, return unto your king, and God be with you.

Then he gave him an excellent sword, a (2) Vienna blade, with a golden scabbard wrought with vine-branch-like flourishes, of fine goldsmiths work, and a collar of gold, weighing seven hundred and two thousand marks, garnished with precious stones of the finest sort, esteemed at a hundred and sixty thousand ducats; and ten thousand crowns more, as an honourable present.

After this, Touchfaucet got to his horse; and Gargantua for his safety allowed him the guard of (3) thirty men at arms, and sixscore archers, to attend

angelical salutation represented, with the word Ave, God save you, by which our (French) ancestors expressed check (at chess-play) and even check-mate; the ave of the salut, paid to friar John, might always put him in mind of that gallant action of his, in giving check and mate to one of Picrochole's generals. As to their value, Cotgrave says saluts were an old French crown, worth about five shillings sterling.

(2) Vienna blade] Read, Vienne (not Vienna) blade. At Vienne, in the lower Dauphiné, are made excellent sword-blades, by means of certain martinets [water-mills for an iron-forge, says Cotgrave.] These martinets, or hammers, as Boyer calls them, rise and fall alternately, and with the greatest regularity possible, by the motion of wheels, which are turn'd by the stream of a little river called Gere. See Voyage de France by Coulon, p. 140 and 141, & Riv. de France by the same, tom. 1. p. 107.

(3) Thirty men at arms, and sixscore archers] The French noblesse (gentry) being grown plunderers and

tend him under the conduct of Gymnast, to bring him even unto the gate of the rock Clermond, if there were need. As soon as he was gone, the monk restored unto Grangousier the threescore and two thousand saluts, which he had received, saying, Sir, it is not as yet the time for you to give such gifts. Stay till this war be at an end: for none can tell what accidents may occur; and war, begun without good provision of money before-hand, is but as a blast that will quickly pass away: coin is the sinews of war. Well then, said Grangousier, at the end I will content you by some honest recompence, as also all those who shall do me good service.

free-booters in the wars of the preceding reigns, they were reduced into a body of regular troops of horse under king Charles VII, consisting of fifteen hundred lancemen and archers, the companies whereof, more or less strong, were distributed to the princes, and most experienced captains of the kingdom. Each man-at-arms had in his train four horses, two of which were for the service of himself to ride on, and the other two were, one of them a sumpter-horse, and the other for a servant called couillier, either because he rode by his master's side (coté) or rather, I should think, because he was armed with a good cutlass. There were twice as many archers, oblig'd to have each two horses, one for himself, and the other for his baggage: but two archers had no more pay than one man-at-arms, that is, per day half a crown, value thirteen sous six deniers: both the man-at-arms and archer were to be gentlemen. See further on this subject the life of Louis XII, by Seyssel, last ch. & Fauchet, l. 2. c. 1, of his treatise of warfare and arms.

CHAP. XLVII.

How Grangousier sent for his legions,
and how Touchfaucet slew Rashcalf,
and was afterwards executed by the
command of Picrochole.

A Bout this same time, those of Bessé, of the
old market, of St. James' bourg, of the (1)
Draggage, of Parillé, of the (2) rivers, of the
(3) rocks of St. Pol, of the Vaubreton, of Pautillé,
of the Brahemont, of Clainbridge, of Cravant, of
Grandmont, of the town at the (4) Badgerholes, of
Huymes, of Segré, of Huisse, of St. Livant, of Pan-
zouft, of the Celdraux, of Verron, of Coulaines, of
Chose, of Varennes, of Bourgueil, of the (5) Bou-
chard Claud, of the Croulai, of Narsie, of (6) Cande,

(1) Draggage] Trainneau, a place so call'd.

(2) Rivers] Riviere. Another place so call'd.

(3) Rocks of St. Pol] Parish in the diocese of Tours,
in which there's a priory dependent on the abbey of St.
Paul de Cormeri, of the order of St. Benet.

(4) Badgerholes] des Bourdes. I know not why
the translator calls this place the Badgerholes; nor why
he omits the next (in Rabelais's list) Villaumere.

(5) Bouchard Claud] Read, Bouchard isle.

(6) Cande, Montforeau, &c.] Cande is a borough of
Touraine, and Montforeau, another very near Cande,
where the Vienne enters the Loire. Parillé, or Parillai,
is a village half a league from Chinon, just at the end
of the nun's bridge. (See du Chesne's antiquities of the
towns, &c. chap. of those of Chinon.) The other places
mention'd here by Rabelais are of Anjou, Touraine, and
the election of Chinon, for the most part. At Croulai,
which is very near Chinon, there's a convent of Cor-
deliers.

of Monfereau, and other bordering places, sent ambassadors unto Grangousier, to tell him, that they were advised of the great wrongs which Picrochole had done him; and, in regard of their ancient confederacy, offered him what assistance they could afford, both in men, money, victuals, ammunition, and other necessities for war. The money, which by the joint agreement of them all was sent unto him, amounted to sixscore and fourteen millions, two crowns and a half of pure gold.

The forces, wherewith they did assist him, did consist of fifteen thousand (7) cuirassiers, two and thirty thousand light horsemen, fourscore and nine thousand (8) dragoons, and a hundred and forty thousand voluntier adventurers. These had with them eleven thousand and two hundred cannons, double cannons, (9) and basilisks, of pioniers, they had seven and forty thousand, all victualled and paid for six months and four days of advance. Which offer Gargantua did not altogether refuse, nor wholly accept of; but, giving them hearty thanks, said, that he would compound and order the war by such a device, that there should not be found great need to put so many honest men to trouble in the managing of it; and therefore was content, at that time, to give order only for bringing along the legions, which he maintained at his ordinary garrison towns of the Deerniere, [Devinier], Chavignie, of Granot, [Gravot], and of Quinquenais, amounting to the number of two thousand cuirassiers, three-score and six thousand foot-soldiers; and six and twenty thousand dragoons; attended by two hundred pieces of great ordnance, two and twenty thousand

(7) Cuirassiers] Call'd men-at-arms in the original.

(8) Dragoons] Harquebusiers.

(9) Basilisks] Add, and spiroles, a small sort of artillery.

pioniers,

pioniers, and six thousand light horsemen, all drawn up in troops; so well befitted and accommodated with their commissaries, sutlers, farriers, harness-makers, and other such like necessary members in a military camp, so fully instructed in the art of warfare, so perfectly knowing and following their colours, so ready to hear and obey their captains, so nimble to run, so strong at their charging, so prudent in their adventures, and every way so well disciplined, that they seemed rather to be a concert of organ-pipes, or mutual concord of the wheels of a clock, than an infantry and cavalry, or army of soldiers.

Touchsancet, immediately after his return, presented himself before Picrochole, and related unto him at large all that he had done and seen; and at last endeavoured to persuade him, with strong and forcible arguments, to capitulate and make an agreement with Grangousier, whom he found to be the honestest man in the world: saying further, that it was neither right nor reason thus to trouble his neighbours, of whom they never received any thing but good; and, in regard of the main point, that they should never be able to go through stich with that war, but to their great damage and mischief; for the forces of Picrochole were not so considerable, but that Grangousier could easily overthrow them.

He had not well done speaking, when Rashcalf said out aloud: Unhappy is that prince, which is by such men served, who are so easily corrupted as I know Touchsancet is; for I see his courage so changed, that he had willingly joined with our enemies to fight against us, and betray us, if they would have received him: but as virtue is of all, both friends and foes, praised and esteemed, so is wickedness soon known and suspected; and, although it happen the enemies do make use thereof for their profit, yet have they always the wicked and the traitors in abomination.

Touchfaucet, being at these words very impatient, drew out his sword, and therewith ran Rashcalf through the body, a little under the nipple of his left side, whereof he died presently; and pulling back his sword out of his body, said boldly, So let him perish that shall a faithful servant blame. Picrochole incontinently grew furious, and seeing Touchfaucet's (10) new sword, and his scabbard so richly diaper'd with flourishes of most excellent workmanship, said, Did they give thee this weapon so feloniously therewith to kill, before my face, my so good friend Rashcalf? Then immediately commanded he his guard to hew him in pieces; which was instantly done, and that so cruelly, that the chamber was all dy'd with blood. Afterwards, he appointed the corps of Rashcalf to be honourably buried, and that of Touchfaucet to be cast over the wall into the ditch.

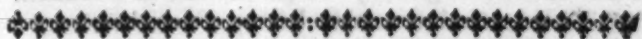
The news of these excessive violences were quickly spread thro' all the army; whereupon many began to murmur against Picrochole, in so far, that (11) Pinchpenny said to him, My sovereign lord, I know not what the issue of this enterprise will be; I see your men much dejected, and not well resolved in their minds, by considering, that we are here very ill provided of victuals, and that our number is already much diminished by three or four sallies. Furthermore, great supplies and recruits come daily in to your enemies; but we so moulder away, that, if we

(10) New-sword, &c.] The same which Grangousier had given him.

(11) Pinchpenny] In the original it is gripe-pineau. gripe-grape, not gripe or pinch-penny. The pineau: says Cotgrave, is a kind of white and longish grape, whereof is made the vin pineau, excellent strong wine. M. du Chat says, this person was in all probability one that distinguish'd himself at the sacking of the abbey-cloister at Seville.

be

be once besieged, I do not see how we can escape a total destruction. Tush, pish, said Picrochole, you are like the Melun eels; you cry (12) before they come to you: let them come, let them come, if they dare.



C H A P. XLVIII.

How Gargantua set upon Picrochole, within the rock Clermond, and utterly defeated the army of the said Picrochole.

Gargantua had the charge of the whole army, and his father Grangousier staid in his castle, who encouraging them with good words, promised great rewards unto those that should do any notable service. As soon as they had gained the ford of Vede, boats and bridges being speedily made, they past over in a trice: then considering the situation of the town, which was on a high and advantageous place, Gargantua thought fit to call his council, and pass that night in deliberation upon what was to be done. But Gymnast said unto him, My sovereign lord, such is the nature and complexion of the French, that they are worth nothing but at the first push! Then are they more fierce than devils; but, if they be wearied with delays, they prove more faint than women. My opinion is therefore, that now presently after your men have taken breath, and some small refection, you give order for a resolute assault. The advice was found very good, and, for effectuating thereof, he brought forth his army into the plain

(12) Before they come to you:] Read, before they begin to skin you. Devant qu'on vous escorche.

field,

field, and placed the reserves on the skirt or rising of a little hill. The monk took along with him six companies of foot, and two hundred horsemen well armed, and with great diligence crossed the marsh, and valiantly got up to the top of the green hillock, even to the high-way which leads to Loudun. Whilst the assault was thus begun, Picrochole's men could not tell well which was best, to issue out and receive the assailants, or keep within the town and not stir: himself in the mean time, without deliberation, sallied forth in a rage with the cavalry of his guard, who were forthwith received, and royally entertain'd with great cannon-shot, that fell upon them like hail from the high grounds, on which the artillery was planted: for which purpose the Gargantuists betook themselves unto the vallies, to give the ordnance leave to play and range with the larger scope.

Those of the town defended themselves as well as they could, but their shot past over, without doing any hurt at all. Some of Picrochole's men, that had escaped our artillery, set most fiercely upon our soldiers, but prevail'd little; for they were all let in betwixt the files, and there knock'd down to the ground: which their fellow-soldiers seeing, they would have retreated; but the monk having seized upon the pass, by which they were to return, they run away and fled in all the disorder and confusion that could be imagined.

Some would have pursued after them, and follow'd the chase; but the monk withheld them, apprehending that in their pursuit the pursuers might lose their ranks, and so give occasion to the besieged to sally out of the town upon them. Then staying there some space, and none coming against him, he sent the duke Phrontist to advise Gargantua to advance towards the hill upon the left hand, to hinder Picrochole's retreat at that gate: which Gargantua did

did with all expedition, and sent thither four brigades under the conduct of Sebast; which had no sooner reach'd the top of the hill, but they met Picrochole in the teeth, and those that were with him scattered.

Then charged they upon them stoutly; yet were they much indamaged by those that were upon the walls, who galled them with all manner of shot, both from the great ordnance, small guns, and bows: which Gargantua perceiving, he went with a strong party to their relief, and with his artillery began to thunder so terribly upon that canton of the wall, and so long, that all the strength within the town, to maintain and fill up the breach, was drawn thither. The monk seeing that quarter, which he kept besieged, void of men and competent guards, and in a manner altogether naked and abandoned, did most magnanimously on a sudden lead up his men towards the fort, and never left it till he had got up upon it; knowing that such as come to the reserve, in a conflict, bring with them always (1) more fear and terror, than those that deal about them with their hands in the fight.

Nevertheless he gave no alarm till all his soldiers had got within the wall, except the two hundred horsemen, whom he left without to secure his entry. Then did he give a most horrible shout; so did all those who were with him; and immediately thereafter, without resistance, putting to the edge of the sword the guard that was at that gate, they opened it to the horsemen, with whom most furiously they all together ran towards the east-gate, where all the hurly burly was, and, coming close upon them in the rear, overthrew all their forces.

(1) More fear, &c.] This is almost word for word taken from Thucydides, l. 5. c. 2.

The besieged seeing that the Gargantuists had won the town upon them, and that they were like to be secure in no corner of it, submitted themselves to the mercy of the monk, and asked for quarter, which the monk very nobly granted to them, yet made them lay down their arms. Then, shutting them up within churches, gave orders to seize upon all the staves of the crosses, and placed men at the doors to keep them from coming forth. Then opening the east-gate, he issued out to succour and assist Gargantua. But Picrochole, thinking it had been some relief coming to him from the town, adventur'd more forwardly than before, and was upon the giving of a most desperate home charge, when Gargantua cried out, Ha, friar John, my friend friar John, you are come in a good hour. Which unexpected accident so affrighted Picrochole and his men, that, giving all for lost, they betook themselves to their heels, and fled on all hands. Gargantua chased them till they came near to Vaugaudry, killing and slaying all the way, and then founded the retreat.



CHAP. XLIX.

How Picrochole in his flight fell into great misfortunes, and what Gargantua did after the battle.

Picrochole, thus in despair, fled towards the Bouchard island, and in the way to Rivere his horse stumbled and fell down; whereat he was on a sudden so incensed, that he with his sword, without more ado, killed him in his choler. Then, not finding

finding any other whereon to remount, he was about to have taken an ass at the mill that was thereby; but the miller's men did so baste his bones, and so soundly bethwack'd him, that they made him both black and blue with strokes: then, stripping him of all his clothes, gave him a scurvy old canvas jacket, wherewith to cover his nakedness. Thus went along this poor cholerick wretch, who passing the water at Porthuaux, and relating his misadventurous disaster, was foretold by an old (1) loupidon hag, that his kingdom should be restored to him (2) at the coming of the cocklicranes. What is become of him since we cannot certainly tell; yet was I told that he is now a porter at Lyons, as testy and cholerick as ever, and always with great lamentation

(1) Loupidon hag] Dirty, nasty hag. See du Chat for the etymon of that word.

(2) At the coming of the cocklicranes] That is, never. Rabelais, l. 4. c. 32. If he stepp'd back, it was sea-cockle-shells. In the original it is in both places coquecigrües. The shells of sea-hedge-hogs are call'd coquecigrües, and, according to this last passage, m. Menage thought that the proverbial expression, hinted at in the first, was occasioned by the sea-urchins only turning themselves in their shells, without moving forwards or backwards; and he quotes Rondelet for this: but he mistook Rondelet's words, l. 18. de piscibus. Omnibus (echinis) crusta est tenuis, undique spinis five aculeis armata, quæ pro pedibus sunt. Ingredi est his in orbe volvi. This does not mean that these sea-hedge-hogs, instead of walking, only turn in their shells, but that the prickly sharp points of their shells serve 'em for feet, and that they walk, or have a progressive motion by rolling. As for the word coquecigrües, I'm of opinion, that as the ancients had their sphinxes and chimera's, we have our coquecigrües, or creatures made up of a cock, a cygnet [young swan] and a crane [grus] to which sometimes is added the word sea, to make the thing more extraordinary, and at the same time more ridiculous.

enquiring of all strangers of the coming of the cock-licranes; expecting assuredly (according to the old woman's prophesy) that at their coming he shall be re-establish'd in his kingdom. The first thing Gargantua did, after his return into the town, was to call the muster-roll of his men; which when he had done, he found that there were very few either kill'd or wounded, only some few foot of captain (3) Tolmere's company, and Ponocrates, who was shot with a musket ball (4) thro' the doublet. Then he caused them all, at and in their several posts and divisions, to take a little refreshment, which was very plentifully provided for them in the best drink and victuals that could be had for money; and gave order to the treasurers and commissaries of the army, to pay for, and defray that repast, and that there should be no outrage at all, nor abuse committed in the town, seeing it was his own: and furthermore commanded, that, immediately after the soldiers had done with eating and drinking, they should be drawn up on the piazza before the castle, there to receive six months pay; all which was done. After this, by his direction, were brought before him, in the said place, all those that remained of Picrochole's party; unto whom, in the presence of the princes, nobles, and officers of his court and army, he spoke as followeth.

(5) Tolmere's] Τολμηρός, audacious, rash, one of Gargantua's captains.

(4) Thro' the doublet] This does honour both to Gargantua and Ponocrates, it being reasonable to believe that the preceptor, who, 'tis plain, was a universalist, i. e. good at all sorts of game, as the saying is, did not thus expose himself without being prompted thereto by a most commendable zeal to follow every where his princely pupil, whom a noble ardor had hurry'd into the thickest of the fight.



C H A P. L.

Gargantua's speech to the vanquished.

OUR forefathers and ancestors, in all times, have been of this nature and disposition, that, upon the winning of a battle, they have chosen rather, for a sign and memorial of their triumphs and victories, to erect trophies and monuments in the hearts of the vanquish'd by clemency, than by architecture in the lands which they had conquered. For they did hold in greater estimation the lively remembrance of men purchased by liberality, than the dumb inscription of arches, pillars, and pyramids, subject to the injuries of storms and tempests, and to the envy of every one. You may very well call to mind the courtesy, which by them was used towards the Bretons, in the (1) battle of St. Aubin of Cormier, and at the demolishing of Partenay. You have heard, and hearing admire, their gentle comportment (2) towards those at the barriers of Spaniola, when they had plundered, wasted, and ransacked the maritime borders of Olone and Talmondois. All this hemisphere of the world was filled with the praises and congratulations which yourselves and your fathers made, when (3) Alpharbal

(1) Battle, &c.] Near Dol in Bretagne, the 28th of July 1488.

(2) Towards those at the barriers of Spaniola.] Read, towards the Barbarians (not barriers) of Spaniola.

(3) Alpharbal king of Canarre,] In ch. 13, there has been notice taken of this war, and of the defeat of the Canarians: but as in several editions we read Ganarrians; and that in the prol. of l. 4, the author speaks of the Genocfe as cheats (gannatori) and a people whose sole
view

bal king of Canarre, not satisfy'd with his own fortunes, did most furiously invade the land of Onyx, and with cruel pyracies molest all the Armorick islands, and confine regions of Britany. Yet was he, (4) in a set naval fight, justly taken and vanquish'd by my father, whom God preserve and protect. But what? Whereas other kings and emperors, yea those who entitle themselves catholicks, would have dealt roughly with him, kept him a close prisoner, and put him to an extream high ransom; (5) he entreated him very courteously, lodged him kindly with himself in his own palace, and out of his incredible mildness and gentle disposition sent him back with a safe conduct, loaden with gifts, loaden with favours, loaden with all offices of friendship. What fell out upon it? being returned into his country, he called a parliament, where all the princes and states of his kingdom Being assembled, he shewed them the humanity which he had found in us, and therefore wished them to take such course by way of compensation therein, as that

view in every thing is gain, I know not, but that under the name of Canarre, we are to understand the city of Genoa; there being, besides, a wondrous agreement between the lenity which Grangousier is here said to have shown the Ganarrians, whom he had subdu'd, and the clemency which good king Louis XII manifested towards the Genoese in 1507, when he forc'd that people to return to their obedience under him.

(4) In a set naval fight,] Instead of naval fight, read only a fight. The word navale in some editions is wrong printed for navré, which signifies wounded, and should precede taken and vanquish'd.

(5) He entreated him very courteously, &c.] Several things seem here to agree with Louis XII, who, when he was become king of France, disdain'd to revenge himself on his enemies, whose caballings had before occasioned his being clapp'd up in the strong tower of Bourges, after he had lost the battle of St. Aubin du Cormier.

the

the whole world might be edified by the example, as well of their honest graciousness to us, as of our gracious honesty towards them. The result hereof was, that it was voted and decreed by an unanimous consent, that they should offer up entirely their lands, dominions and kingdoms, to be disposed of by us according to our pleasure.

Alpharbal, in his own person, presently returned with nine thousand and thirty-eight great ships of burden, bringing with him the treasures, not only of his house and royal lineage, but almost of all the country beside. For he imbarquing himself to set sail with a west-north-east wind, every one in heaps did cast into the ship gold, silver, rings, jewels, spices, drugs, and aromatical perfumes, parrots, pelicans, monkeys, civet-cats, black spotted weefils, porcupines; &c. He was accounted no good mother's son, that did not cast in all the rare and precious things he had.

Being safely arrived, he came to my said father, and would have kiss'd his feet. That action was found too submissively low, and therefore was not permitted, but in exchange he was most cordially embraced. He offered his presents; they were not received, because they were too excessive. He yielded himself voluntarily a servant and vassal, and was content his whole posterity should be liable to the same bondage: this was not accepted of, because it seemed not equitable. He surrendered, by virtue of the decree of his great parliamentary council, his whole countries and kingdoms to him, offering the deed and conveyance, signed, sealed, and ratified by all those that were concerned in it. This was altogether refused, and the parchments cast into the fire. In the end, this free good will and simple meaning of the Canarines wrought such tenderness in my father's heart, that he could not abstain from shedding tears, and wept most profusely: then by choice words, very congruously

ously adapted, strove, in what he could, to diminish the estimation of the good offices which he had done them; saying, That any courtesy he had conferred upon them, was not worth a rush, and what favour soever he had shewed them, he was bound to do it. But so much the more did Alpharbal augment the repeat thereof. What was the issue? Whereas for his ransom, in the greatest extremity of rigour and most tyrannical dealing, could not have been exacted above twenty times a hundred thousand crowns; and his eldest sons detain'd as hostages, till that sum had been paid; they made themselves perpetual tributaries, and obliged to give us every year two millions of gold at four and twenty carats fine. The first year we received the whole sum of two millions: the second year, of their own accord, they paid freely to us three and twenty hundred thousand crowns; the third year, six and twenty hundred thousand; the fourth year, three millions; and do so increase it always out of their own good will, that we shall be constrained to forbid them to bring us any more. This is the nature of gratitude and true thankfulness: for time, which gnaws and diminisheth all things else, augments and increaseth benefits; because a noble action of liberality, done to a man of reason, doth grow continually by his generous thinking of it, and remembering it.

But, unwilling therefore any way to degenerate from the hereditary mildness and clemency of my parents, I do now forgive you, set you at liberty, and every way make you as frank and free as ever you were before. Moreover, at your going out of the gate, you shall have every one of you (6) three months pay to bring you home unto your houses and

(6) Three months pay,] At 105 sous a month, which was the pay of the French infantry at that time. See Ceneault de mensur, &c. edition of 1547.

families,

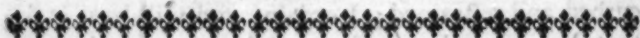
families, and shall have a safe convoy of six hundred cuirassiers and eight thousand foot, under the conduct of Alexander, esquire of my body, that the clubmen of the country may not do you any injury. God be with you. I am sorry from my heart that Picrochole is not here; for I would have given him to understand, that this war was undertaken against my will, and without any hope to increase either goods or renown: but seeing he is lost, and that no man can tell where, nor how he went away, it is my will, that his kingdom remain entire to his son, who, because he is too young (he not being yet full five years old) shall be brought up and instructed by the ancient princes and learned men of the kingdom. And because a realm thus desolate may easily come to ruin, if the covetousness and avarice of those, who by their places are obliged to administer justice in it, be not curbed and restrained; I ordain, and will have it so, that Ponocrates be overseer and superintendent above all his governors, with whatever power and authority is requisite thereto; and that he be continually with the child, until he find him able and capable to rule and govern by himself.

Now I must tell you, that you are to understand how a too feeble and dissolute facility in pardoning evil-doers, giveth them occasion to commit wickedness afterward more readily. Upon this pernicious confidence of receiving favour, I consider that Moses, the meekest man that was in his time upon the earth, did severely punish the mutinous and seditious people of Israel. I consider likewise, that Julius Cæsar, who was so gracious an emperor, that Cicero said of him, (7) that his fortune had nothing more excellent than

(7) That his fortune, &c.] *Nihil habet nec fortuna tua majus, quam ut possis, nec natura tua melius, quam ut velis conservare quam plurimos, says Cicero to Cæsar in his oration for Q. Ligarius.*

that

that he could, and his virtue nothing better than that he would always save and pardon every man: he, notwithstanding all this, did in certain places most rigorously punish the authors of rebellion. After the example of these good men, it is my will and pleasure, that you deliver over unto me, before you depart hence, first, that fine fellow Marquet, who was the prime origin and ground-work of this war, by his vain presumption and over-weening; secondly, his fellow cake-bakers, who were neglective in checking and reprehending his idle hair-brain'd humour in the instant time; and lastly, all the counsellors, captains, officers and domesticks of Pierochole, who had been incendiaries or fomenters of the war, by provoking, praising, or counselling him to come out of his limits thus to trouble us.



CHAP. LI.

How the victorious Gargantuiſts were recompensed after the battle.

WHEN Gargantua had finished his speech, the seditious men, whom he had requir'd, were delivered up unto him, except Swashbuckler, Durtaille, and Smaltrash, who ran away six hours before the battle; (one of them as far as to the neck of Laniel at one course, another to the valley of Vire, and the third even unto Logroine, without looking back, or taking breath by the way;) and two of the cake-bakers, who were slain in the fight. Gargantua did them no other hurt, but that he appointed them to pull at the presses of his printing-house, which he had newly set up. Then those who died there he caused to be honourably



The Recompence of GARGANTUA's Officers



Victors after the Victory over PICROCHOLE.

honourably buried in (1) Black-foille-valley, and (2) Burn-hag-field, and gave order, that the wounded should be drefs'd and had care of, in his great hospital or nosocomie. After this, considering the great prejudice done to the town and its inhabitants, he reimbursed their charges, and repaired all the losses, that, by their confession upon oath, could appear they had sustained. And for their better defence and security in times coming, against all sudden uproars and invasions, commanded a strong citadel to be built there, with a competent garrison to maintain it. At his departure, he did very graciously thank all the soldiers of the brigades, that had been at this overthrow, and sent them back to their winter quarters in their several stations and garrisons: (3) the Decumane legion only excepted, whom in the field on that day he saw do some great exploit, and their captains also, whom he brought along with himself unto Grangoufier.

At the sight and coming of them, the good man was so joyful, that it is not possible fully to describe it. He made them a feast, the most magnificent, and plentiful, and delicious that ever was seen since

(1) Black-foil valley,] *La vallee des noirettes*. *Noir* does indeed signify black: but here *noirettes* means *nucetum*, a plantation of walnut or other nut trees, and is the same as *noisette*. The common people of Tours, as well as those of Bourges, Orleans, Paris, and elsewhere, often pronounce R for S, and S for R. True it is, that it was more customary for them so to do formerly than now-a-days. They were wont to say *Jerus Maria*, for *Jesus Maria*, and of consequence *noirettes* for *noisettes*.

(2) Burn-hag-field,] *Camp de Bruslevieille*.

(3) The decumane legion] After the example of the tenth legion in Julius Cæsar's army. It is manifest from Cæsar's own account of the Gaulish wars, l. 1, from Dion n. 38, and Frontinus's stratag. XI, that that legion always perform'd better than any other of the same army.

the time of the king Assuerus. At the taking up of the table, he distributed amongst them his whole cupboard of plate, which weighed eight hundred thousand and fourteen beſants of gold, in great antique veſſels, huge pots, large baſons, big taſſes, cups, goblets, candleſticks, comfit-boxes, and other ſuch plate, all of pure maſſy gold, beſides the precious ſtones, enameling, and workmanſhip, which by all men's eſtimation was more worth than the matter of the gold. Then unto every one of them, out of his coſſers, cauſed he to be given the ſum of twelve hundred thouſand crowns ready money. And further, he gave to each of them for ever and in perpetuity (unleſs he ſhould happen to deceaſe without heirs) ſuch caſtles and neighbouring lands of his, as were moſt commodious for them. To Ponocrates he gave the rock Clermond; to Gymnaſt, the Coudray; to Eudemon, Monpenſier; Rivau, to Tolmere; to Ithibolle, Montſaureau; to Acamas, Cande; Varenès, to Chironacte; Gravot, to Sebaſt; Quinquenais, to Alexander; Legre, to Sophrone; and ſo of his other places.

CHAP. LII.

How Gargantua cauſed to be built for the monk the abbey of Theleme.

THERE was left only the monk to provide for, whom Gargantua would have made abbot of Sevilé, but he reſuſed it. He would have given him the abbey of Bourgueil, or of ſanct Florent, which was better, or both, if it pleaſed him. But the monk gave him a very peremptory anſwer, that he would never take upon him the charge nor government of monks. For how ſhall I be able (ſaid he) to rule

rule over others, (1) that have not power and command over myself? If you think I have done you, or may hereafter do you any acceptable service, give me leave to found an abbey after my own mind and fancy. The motion pleased Gargantua very well, who thereupon offered him all the country of Theleme by the river of Loire, till within two leagues of the great forest of Port-huaut. The monk then requested Gargantua to institute his religious order contrary to all others. First then (said Gargantua) you must not build a wall about your convent; for all other abbeys are strongly walled and mured about. (2) Very true (said the monk) and not without cause; for where there is mur before and mur behind, there is store of X
murmur, envy, and mutual conspiracy.

(1) That have not power and command over myself] Carried away by the evil custom of the times, Gargantua was going to commit two very considerable faults, in offering two rich abbeys to friar John, who was not of an age, nor of morals regular enough to be fit for or deserve either of them, much less both. But to excuse his not accepting his prince's offer, the monk, who prefers his liberty to all advantages whatever, represents to him, that, not knowing how to govern himself, he was much less able to govern others; which answers to the sense of the law, *absurdum quippe est, ut alios regat, qui se ipsum regere nescit*, quoted on this very subject by John, bishop of Chiemsée, suffragan of Saltzburg, in ch. 27. n. 7. of his *onus ecclesiæ*.

(2) Very true (said the monk) and not without cause] M. du Chat says, this drollery upon the word murmur (which in some editions, but those the worst, is spelt murmure, three syllables) this jest, I say, has been copied by no less a man than Peter Viret, pag. 435 of the dialogue intituled 2d part of the metamorphosis, printed in 8vo at Geneva 1545. Mur is the French word for wall.

Moreover, seeing there are (3) certain convents in the world, whereof the custom is, if any woman come (I mean chaste and honest women) they immediately sweep the ground which they have trod upon; therefore was it ordained, that if any man or woman entered into religious orders, should by chance come within this new abbey, all the rooms should be thoroughly washed and cleansed through which they had passed. And because in all other monasteries and nunneries all is compassed, limited, and regulated by hours, it was decreed, that in this new structure there should be neither clock nor dial, but that, according to the opportunities and incident occasions, (4) all their hours should be disposed of. For (said Gargantua) the greatest loss of time that I know is, (5) to count the hours. What good comes of it? Nor can there be any greater dotage in the world, than for one to guide and direct his courses by the sound of a bell, and not by his own judgment and discretion.

Item, Because at that time they put no women into nunneries, but such as were either (6) purblind, blinkards,

(3) Certain convents in the world,] The Carthusians. Peter Viret of true and false religion, l. 6. c. 6.

(4) All their hours, &c.] It should be, all their works, not all their hours: toutes les oeuvres, not toutes les heures.

(5) To count the hours.] Pantagruel lays down the same principle, l. 4. ch. 64, and proves it by several very pleasant arguments. I know a tradesman in London, a great oeconomist, that curses the clocks, for making his apprentices lose so much time in counting the hours.

(6) Purblind, blinkards, lame, crooked, &c.] This was one of the abuses of those times, if we believe the author of the *Onus ecclesiæ*, who thus delivers himself in ch. 22. art. 8. Item, ut plurimum qui defectuosiores inter filios nobilium apparent, clericali statui adjiciuntur, quasi mundo inutiles, licet Deo execrabiles: si quidem
contra

blinkards, lame, crooked, ill-favour'd, mis-shapen, fools, senseless, spoiled, or corrupt; nor encloister'd any men, but those that were either sickly, subject to defluxions, (7) ill-bred louts, simple sots, or peevish trouble-houses. But to the purpose (said the monk): a woman that is neither fair nor good, to what use serves she? To make a nun of, said Gargantua. Yea (said the monk) and to make shirts and smocks. Therefore was it ordained, that into this religious order should be admitted no women that were not fair, well-featur'd, and of a sweet disposition; nor men that were not comely, personable, and (8) well conditioned.

Item, Because in the convents of women, men come not but underhand, privily, and by stealth; it was therefore enacted, that in this house there shall be no women in case there be not men, nor men in case there be not women.

Item, Because both men and women that are received into religious orders, after the expiring of their noviciat or probation year, were constrained and forced perpetually to stay there all the days of their life;

contra Dei præceptum ecclesiis & monasteriis offeruntur, aut claudi aut cæci, aut in aliqua parte deformes & debiles. Hinc contigit legem frangi, quæ prohibet ne cæcus, vel claudus, vel torto naso, vel fracto pede, seu manu, vel gibbus, vel lippus, vel albuginem habens in oculo, vel jugiter scabiosus, vel impetiguosus (impetiginosus) vel herniosus, aut quispiam alius maculam habens, accedat offerre hostias deo. Quales sæpenumero nobiles in monasteriis aliisve ecclesiis apparent.

(7) Ill-bred] Mal-nez, which I take to mean ill-condition'd, of an ungente nature, or perverse disposition. See next note.

(8) Well-condition'd.] Or of a sweet disposition: bien naturez, i. e. as m. du Chat observes, *benè nati, d'un beau naturel*. The reverse of the mal-nez, mention'd in the last note.

it was therefore ordered, that all whatever, men or women, admitted within this abbey, should have full leave to depart with peace and contentment, whenever it should seem good to them so to do.

Item, For that the religious men and women did ordinarily make three vows, to wit, those of chastity, poverty, and obedience; it was therefore constituted and appointed, that in this convent they might be honourably married, that they might be rich, and live at liberty. In regard of the legitimate time of the persons to be initiated, and years under and above which they were not capable of reception, the women were to be admitted from ten till fifteen, and the men from twelve to eighteen.

CHAP. LIII.

How the abbey of the Thelemites was built and endowed.

FOR the fabrick and furniture of the abbey, Gargantua caused to be delivered out in ready money seven and twenty hundred thousand eight hundred and one and thirtv of those (1) golden rams of Berrie,

(1) Golden rams, &c.] Rabelais says moutons à la grande laine, long-wool'd sheep; a gold coin so called because of a lamb engrav'd on it, with these words round it, Agnus Dei qui tollis, &c. They afterwards coin'd demi-moutons, which, being no more than half the value of the other, were for that reason called moutons à la petite laine, short wool'd sheep. To conclude, m. du Chat observes, from Pliny, l. 8. c. 47, Ovium summa genera duo, tectum & colonicum. The first sort were the long-wool'd sheep, in Latin tectæ oves, because, to preserve

Berrie, which have a sheep stamped on the one side, and a flower'd cross on the other. And for every year until the whole work were compleated, he allotted threescore and nine thousand crowns of the sun, and as many of the seven stars, to be charged all (2) upon the receipt of the custom. For the foundation and maintenance thereof for ever, he settled a perpetual fee-farm-rent of three and twenty hundred, threescore and nine thousand, five hundred and fourteen rose nobles, exempted from all homage, fealty, service, or burden whatsoever, and payable every year at the

preserve the beauty of their fleece, care was taken to cover their skins. The others were called oves colonicæ, which were fed in pasture-ground. The fleece of these latter was indeed shorter and less fine considerably, but then their flesh was incomparably nicer to eat, and by far the more nourishing meat.

(2) Upon the receipt of the custom.] Wrong. Rabelais says, *sus la recepte de la Dive*, i. e. upon the receipt of the Dive; which I confess I did not readily take for a river, till I look'd into Moreri's Dictionary (for neither du Chat, nor the Dutch scholiast, take the least notice of the word Dive.) That dictionary, under the word *La Dive*, gives an account of two rivers of that name, in Latin *Diya* & *Deva*: one in Normandy; the other, which I take to be that here meant, is in Poitou. Moreri gives a pretty curious account of it, and the Hugonots being defeated in an engagement on the banks of it in 1569, and other particulars too long to be taken notice of here. But after all, the English reader will ask what Rabelais can mean by charging a rent upon the receipt of the Dive; in answer to which I may say, perhaps there are duties payable for goods passing to and fro on that river: but M. du Chat resolves it into a joke, by saying, that it is a common thing in France, by way of banter, to assign a rent-charge upon the vapours or fogs of the river *Seine*, *Loire*, &c. effects, add they, very liquid, but not over clear. (*Liquide*, in business, signifies an account settled.)

gate of the abbey; and of this, by letters patents, passed a very good grant. The architecture was in a figure hexagonal, and in such a fashion, that in every one of the six corners there was built a great round tower of threescore feet in diameter; and were all of a like form and bigness. Upon the north side ran along the river of Loire, on the bank whereof was situated the tower called Arctic. Going towards the east, there was another called Calæer; the next following, Anatole; the next, Mesebrine; the next, Hesperia, and the last, Criere. Every tower was distant from the other the space of three hundred and twelve paces. The whole edifice was every where six stories high, reckoning the cellars under ground for one. The second was arch'd after the fashion of a basket-handle. The rest were cieled with pure wainscot, flourished with Flanders fret-work, in the form of the foot of a lamp; and covered above with fine slates, with an indorsement of lead, carrying the antique (3) figures of little puppets, and animals of all sorts, notably well suited to one another, and gilt, together with the gutters, which jetting without the walls, from betwixt the cross bars, in a diagonal figure, painted with gold and azure, reach'd to the very ground, where they

(3) Figures of little puppets] Manequins in the original. It means, says du Chat, in this place, not puppets, but a certain very common and pretty ornament in architecture, viz. osier or other baskets fill'd with flowers and fruits. Manequin comes from mane, because such a basket is easy to carry in the hand (manus.) From whence our English word maund, among the market people, which means a large basket full of apples, greens, or the like. Manequins, says du Cange, arca penaria quæ manu gestatur. The latter Greeks call this Manequin *μανίκιον*. The word manequin is now extended to all sorts of baskets.

ended.

ended into great conduit pipes, which carried all away unto the river from under the house.

This same building was a hundred times more sumptuous and magnificent than ever was (4) Bonni-
vet, Chambourg, or Chantilly. For there were in it
nine thousand three hundred and two and thirty
chambers; every one whereof had a withdrawing
room, a handsome closet, a wardrobe, an oratory,
and neat passage, leading into a great and spacious
hall. Between every tower, in the midst of the said
body of building, there was a pair of winding stairs,
whereof the steps were part of porphyry, part of
Numidian stone, and part of serpentine marble; each
of those steps being two and twenty feet in length,
and three fingers thick, and the just number of
twelve betwixt every rest or landing-place. In every
resting-place were two fair antique arches, where the
light came in; and by those they went into a cabinet,
[closet] made even with, and of the breadth of the
said winding, and the re-ascending above the roofs
of the house ending conically in a pavilion. By that
vize or winding, they entered on every side into a
great hall, and from the halls into the chambers.
From the Arctic tower unto the Criere, were the
fair great libraries in Greek, Latin, Hebrew, French,
Italian, and Spanish, respectively distributed in their
several cantons, according to the diversity of these
languages. In the midst there was a wonderful
winding stair, the entry whereof was without the

(4) Bonniwet, Chambourg, or Chantilly] The edi-
tion of 1535. and that of Dolet speak only of Bonniwet;
a castle or palace begun on a magnificent plan, in sight
of Châtelleraut, by admiral Bonniwet, who did not live
to finish it, being kill'd at the battle of Pavia. See
Brantome, tom. i. p. 203. As for Chambourg, or rather
Chambort, where king Stanislaus lately resided, which
is likewise unfinish'd, it was begun by Francis I. This
seat now belongs to marshal count Saxe.

house, in a vault or arch six fathom broad. It was made in such symmetry and largeness, that six men-at-arms, with their lances in their rests, might together in a breast ride all up to the very top of all the palace. From the tower Anatole to the Mesembrine, were spacious galleries, all coloured over and painted with the antient prowesses, histories, and descriptions of the world. In the midst thereof there was likewise such another ascent and gate, as we said there was on the river side. Upon that gate was written, in great antique letters, that which followeth.

CHAP. LIV.

The inscription set upon the great gate
of Theleme.

HERE enter not, religious boobies, fots,
Impostors, sniveling hypocrites, bigots;
Dark brain distorted owls, worse than the Huns
Or Ostrogots; (1) ye wrinkled old baboons:

Curs'd

(1) Ye wrinkled old baboons] Vieulx Matagots. M. du Chat observes, that this strophe, or stanza, in which the author's satire falls particularly on all sorts of religions, viz. monks, and others, given up to what they call a contemplative life, under the name of matagots, which is but magots lengthened out, and which means a sort of very large monkey, Rabelais points at the oldest among the monks. Before, in ch. 40, with respect to the idle, slothful life of the monks, he compares them to monkies; and lower, in ch. 60. l. 4, he actually calls them matagots, when like so many noddies (*ματῆαιος*, ineptus) he sends them to consider of, philosophize

Curs'd snakes, (2) dissembling varlets, seeming sancts,
Slipshod caffards; beggars pretending wants;
Fomenters of divisions and debates,
Enewhere, not here, make sale of your deceits.

Your filthy trumperies,
Stuff'd with pernicious lies,

(Not worth a bubble)

Would only trouble

Our earthly paradise.—

Your filthy trumperies.

Here enter not attorneys, barretters,
Nor bridle-champing-law practitioners;
Clerks, commissaries, scribes, nor pharisees;
Wilful disturbers of the people's-ease;
Judges, destroyers with an unjust breath,
That, like dogs, worry honest men to death.
We want not your demurrers, nor your pleas;
So, at the gibbet go and seek your fees.
We are not for attendance or delays;
But would with ease and quiet pass our days.

Law-suits, debates and wrangling.

Hence are exil'd, and jangling.

Here we are very

Frolick and merry,

And free from all intangling,

Law-suits, debates, and wrangling.

Here enter not base pinching usurers,
Pelf-lickers, everlasting gatherers;

sophize upon, and contemplate the close-stool-pan of
Gaster (Greek for belly) whom he supposes to be the
idol of monks, and other slow-bellies.

(2) Dissembling varlets]. This should be varlets with
mittens, goux mitoufiez: mendicants, who, tho' not
allow'd to wear gloves at any time of the year, may,
in the depth of a rigorous winter, wear mittins of black
cloth, or at least of a smoke-dried colour.

Gold graspers, coin-grippers, gulpers of mists,
 With harpy-gripping claws, who, tho' your chests
 Vast sums of money should to you afford,
 Would nevertheless be adding to the hoard,
 And yet not be content; ye cluntch-fist dastards,
 Insatiable friends, and Pluto's bastards;
 Greedy devourers, chichy, sneak-bill rogues;
 Hell-mastiffs gnaw your bones, you rav'nous dogs.
 You beastly looking fellows,
 Reason doth plainly tell us,
 That we should not
 To you allot
 Room here, but at the gallows;
 You beastly looking fellows.

Here enter not, unfociable wight,
 Humoursome churl, by day, nor yet by night:
 No grumbling awf, none of the sharpening trade,
 No huff-cap squire, or brother of the blade.
 A Tartar bred, or in Alfatia wars,
 The Russian comes not hither with his bears,
 Elsewhere for shelter scour, ye bully-rocks,
 And rogues, that rot with infamy and pox.
 Grace, honour, praise, delight,
 Here sojourn day and night.
 Sound bodies, lin'd
 With a good mind,
 Do here pursue with might
 Grace, honour, praise, delight.

Here enter you, and welcome from our hearts,
 All noble sparks, endow'd with gallant parts.
 This is the glorious place, which nobly shall
 Afford sufficient to content you all.
 Were you a thousand, here you shall not want
 For any thing; for what you ask, we grant.
 The brave, the witty, here we entertain,
 And, in a word, all worthy gentlemen.

Men

Men of heroic breasts
Shall taste here of the feasts,
Both privily,
And civilly:
All you are welcome guests,
Men of heroic breasts.

Here enter you, pure, honest, faithful, true
Expounders of the scriptures, old and new;
Whose glosses do not the plain truth disguise,
And with false light distract or blind our eyes.
Here shall we find a safe and warm retreat,
When error beats about and spreads her net.
Strange doctrines here must neither reap nor sow,
But faith and charity together grow.
In short, confounded be their first device,
Who are the holy scripture's enemies.

Here in the holy word
Trust all, with one accord;
It will some help afford:
Though you be knight or lord,
You may find shield and sword
Here in the holy word.

Here enter ladies all, of high degree,
Of goodly shape, of humour gay and free,
Of lovely looks, of sprightly flesh and blood:
Here take, here chuse, here settle your abode.
The gent, the brisk, the fair, whoever comes,
With eyes that sparkle, or whose beauty blooms.
This bower is fashion'd by a gentle knight,
Ladies, for you; and innocent delight.

This is design'd a place
For every charming grace;
The witty and the fair
Hither may all repair;
For every lovely face
This is design'd a place,

CHAP. LV.

What manner of dwelling the Thelemites had.

IN the middle of the lower court there was a stately fountain of fair alabaster: upon the top thereof stood the three graces, with their cornucopia's, and did jet out the water at their breasts, mouth, ears, eyes, and other open passages of the body. The inside of the buildings in this lower court stood upon great pillars of Cassydony stone, and Porphyry marble, made arch-ways after a goodly antique fashion: within those were spacious galleries, long and large, adorned with curious pictures, the horns of bucks and unicorns; with rhinoceroses, water-horses, called hippopotames; the teeth and tusks of elephants, and other things well worth the beholding. The lodging of the ladies took up all from the tower Arctic, unto the gate Mesembrine. The men possessed the rest. Before the said lodging of the ladies, that they might have their recreation between the two first towers, on the out-side were placed the tilt-yard, the theatre, and natatory, with most admirable baths (1) in three stages, situated above one another, well furnish'd with all necessary accommodations, and store of myrtle-water. By the river side was a fine pleasure garden, and in the midst of that a labyrinth. Between the two other

(1) In three stages] That is, in three stories: on one was a hot bath; on another, a lukewarm bath; and on the third, one quite cold: into each of which, by means of pipes, the water was distributed just as they'd have it.

towers.

towers were the courts for tennis and the baloon. Towards the tower Criere stood the orchard full of all fruit-trees, set and ranged in an quincuncial order. At the end of that was the great park, abounding with all sort of venifon. Betwixt the third couple of towers were the buts and marks for shooting with a snap-work gun, an ordinary bow for common archery, or with a cross-bow. The office-houses were without the tower Hesperia, of one story high. The stables were beyond the offices, and before them stood the falconry, managed by ostridge-keepers and falconers, very expert in the art. And it was yearly supplied and furnished by the Candians, Venetians, and Sarmates, with all sorts of most excellent hawks, eagles, gerfalcons, goshawks, sacres, lanners, falcons, spar-hawks, marlins, and all other kinds of them; so gentle and perfectly well manned, that flying of themselves sometimes from the castle, for their own disport, they would not fail to catch whatever they encounter'd. The venery, where the beagles and hounds were kept, was a little farther off drawing towards the park.

All the halls, chambers, and closets, or cabinets, were richly hung with tapestry, and hangings of divers sorts, according to the variety of the seasons of the year. All the pavements and floors were cover'd with green cloth. The beds were all embroider'd. In every back-chamber, or withdrawing room, there was a looking-glass of pure crystal, set in a frame of fine gold, garnish'd all about with pearls; and was of such greatness, that it would represent to the full the whole lineaments and proportion of the person that stood before it. At the going out of the halls, which belong to the ladies lodgings, were the perfumers and trimmers, thro' whose hands the gallants pass when they were to visit the ladies. Those sweet artificers did every morn-

morning furnish the ladies chambers with the spirit of roses, (2) orange-flower-water and angelica; and to each of them gave a little precious casket, vapouring forth the most odoriferous exhalations of the choicest aromatical scents.



CHAP. LVI.

How the men and women of the religious order of Theleme were apparelled.

THE Ladies, at the foundation of this order, were apparelled after their own pleasure and liking; but since that, of their own accord and free-will, they have reformed themselves. Their accoutrements were in manner as followeth. They wore stockings of scarlet crimson, or ingrained purple die, which reached just three inches above the knee, having a list beautified with exquisite embroideries, and rare incisions of the cutters art: their garters were of the colour of their bracelets, and circled the knee a little, both over and under: their shoes, pumps, and slippers were either of red, violet, or crimson velvet, pink'd and jagged like lobsters wadles.

Next to their smock they put on the pretty kirtle or vasquin of pure silk camblet: above that went the

(2) Orange-flower-water] It is in the original, *caue de naphe*, on which m. du Chat observes, that Franciosini, at the word *nanfa*, confounds the *l'eau de naphe* with orange-flower-water. But Boccace, in *journ.* 8. nov. 10. of his *Decameron*, makes two different sorts of them, on which see Ruscelli in his edition of the *Decameron*. Torriano says, *nanfa* is a mixture of musk and orange-flowers,

taffaty

taffaty or tabby vardingale, of white, red, tawny, grey, or of any other colour: above this taffaty petticoat they had another of cloth, of tissue, or brocade, embroidered with fine gold, and interlaced with needle-work, or as they thought good; and according to the temperature and disposition of the weather, had their upper coats of sattin, damask, or velvet, and those either orange, tawny, green, ash-colour'd, blue, yellow, bright, red, crimson, or white, and so forth; or had them of cloth of gold, cloth of silver, or some other choice stuff, enriched with purple, or embroider'd according to the dignity of the festival days and times wherein they wore them.

Their gowns, being still correspondent to the season, were either of cloth of gold frizzled with a silver-rai's'd work; of red sattin, covered with gold purple; of tabby or taffaty, white, blue, black, tawny, &c. of silk serge, silk camblet, velvet, cloth of silver, silver tissue, cloth of gold, gold wire, figur'd velvet, or figur'd sattin tinselled and overcast with golden threads, in divers variously purfied draughts.

In summer, some days, instead of gowns, they wore light handsome mantles, made either of the stuff of the aforefaid attire, or like Moresco rugs, of violet velvet frizzled, with a raised work of gold upon silver purl; or with a knotted cord-work of gold embroidery, every where garnished with little Indian pearls. They always carried a fair panache, or plume of feathers of the colour of their muff, bravely adorned and tricked out with glistering spangles of gold. In the winter time they had their taffaty gowns of all colours, as above named: and those lined with the rich furrings of hind-wolves or speckled linxes, black spotted weefils, martlet-skins of Calabria, fables, and other costly furs of inestimable value. Their beads, rings, bracelets, collars, carcanets, and neck-chains were all of precious stones,
such

such as carbuncles, rubies, bales, diamonds, saphires, emeralds, turkoises, garnets, agates, berilles, and excellent margarites. Their head-dressing also varied with the season of the year, according to which they decked themselves. In winter it was of the French fashion; in the spring, of the Spanish; in summer, of the fashion of Tuscany, except only upon the holidays and sundays; at which time they were accoutered in the French mode, because they accounted it more honourable, and better besitting the garb of a matronal pudicity.

The men were apparelled after their fashion: their stockings were of tamine, or of cloth serge, of white, black, scarlet, or some other ingrain'd colour: their breeches were of velvet, of the same colour with their stockings, or very near, embroidered and cut according to their fancy. Their doublet was of cloth of gold, of cloth of silver, of velvet, satin, damask, taffaties, &c. of the same colours, cut, embroidered, and suitably trimmed up in perfection. The points were of silk of the same colours; the tags were of gold well enamell'd. Their coats and jerkins were of cloth of gold, cloth of silver, gold tissue, or velvet embroidered, as they thought fit. Their gowns were every whit as costly as those of the ladies. Their girdles were of silk, of the colour of their doublets. Every one had a gallant sword by his side, the hilt and handle whereof were gilt, and the scabbard of velvet of the colour of his breeches, with a chape of gold, and pure goldsmiths work. The dagger was of the same. Their caps or bonnets were of black velvet, adorned with jewels and buttons of gold: upon that they wore a white plume, most prettily and minion-like parted by so many rows of gold spangles, at the end whereof hung dangling in a more sparkling resplendency, fair rubies, emeralds, diamonds, &c. But there was such a sympathy betwixt the gallants and the ladies, that every day they

they were apparelled in the same livery. And that they might not miss, there were certain gentlemen appointed to tell the youths every morning, what vestments the ladies would on that day wear; for all was done according to the pleasure of the ladies. In these so handsome cloaths and habiliments so rich, think not that either one or other of either sex did waste any time at all: for the masters of the wardrobes had all their raiments and apparels so ready for every morning, and the chamber ladies were so well skill'd, that in a trice they would be dressed, and compleatly in their cloths from head to foot. And to have those accoutrements with the more conveniency, there was about the wood of Theleme a row of houses, of the extent of half a league, very neat and cleanly, wherein dwelt the goldsmiths, lapidaries, jewellers, embroiderers, taylor, gold-drawers, velvet-weavers, tapestry-makers, and upholsters, who wrought there every one in his own trade, and all for the afore said jolly friars and puns of the new stamp. They were furnish'd with matter and stuff from the hands of the (1) lord Nausiclete, who every year brought them seven ships from the Perlas and Cannibal islands, laden with ingots of gold, with raw

(1) Lord Nausiclete] Seigneur Nausiclete. Seigneur means only sire, which in French is the general appellation of a rich merchant, or great wholesale dealer. As for the word Nausiclete, the old Dutch scholiast says, Nausiclete comes from *ναυσίκλυτος*, which, added, signifies one that's renowned for having a multitude of ships. But from *ναυσίκλυτος* can be form'd, in French, nothing but Nausiclute or Nausiclyte. Besides, *Ναυσίκλυτος* does not signify one renown'd for the multitude of his ships, but one in general who has acquir'd fame by his ships; and that is what is signify'd by *ναυσίκλειτος*, from which comes Nausiclete, as from *πολύκλειτος* Polyclete.

filk, with pearls, and precious stones. And if any pearls began to grow old, and lose somewhat of their natural whiteness and lustre, (2) those who with their art did renew, by tendering them to eat to some pretty cocks, as they use to give casting unto hawks.



CH A P. LVII.

How the Thelemites were governed, and of their manner of living.

ALL their life was spent not in laws, statutes, or rules, but according to their own free-will and pleasure. They rose out of their beds when they

(2) Those by their art did renew, &c.] We see here that even in Rabelais's time, the art of re-blanching, or making tarnish'd pearls look white, was no secret in France; and yet in Henry the Great's time, an Italian, one Tontuchio, who likewise made counterfeit pearls to a great degree of perfection, was accounted the inventor of the secret of whitening again the true pearls when they began to turn yellow. This is what we learn from Bartholomew Morisot, in these terms of the 46th ch. of his *Henricus Magnus*. *Suffuscas & liventes margaritas Tontuchius tergere & dealbare reperit: etiam & veras ita simulare, ut crederes cœlesti rore in mari genitas.* Perhaps the secret found out by the Italian was not the same which Rabelais speaks of; but since even in that case, the secret which that man had of recovering the whiteness of pearls, was neither the only one, nor the first that had been practis'd in France in the 16th century, Morisot seems to be liable to censure for going about to make us believe so, in derogation to that other person who is here spoken of,

thought

thought good: they did eat, drink, labour, sleep, when they had a mind to it, and were dispos'd for it. None did awake them, none did offer to constrain them to eat, drink, nor to do any other thing; for so had Gargantua established it. In all their rule and strictest tye of their order, there was but this one clause to be observed:

DO WHAT THOU WILT.

Because men that are free, well-born, well-bred, and conversant in honest companies, have naturally an instinct and spur that prompteth them unto virtuous actions, and withdraws them from vice, which is called honour. Those same men, when by base subjection and constraint they are brought under and kept down, turn aside from that noble disposition, by which they formerly were inclined to virtue, to shake off that bond of servitude, wherein they are so tyrannously enslaved: for it is agreeable to the nature of man to long after things forbidden, and to desire what is denied us. By this liberty they entered into a very laudable emulation, to do all of them what they saw did please one. If any of the gallants or ladies should say, Let us drink, they would all drink. If any one of them said, Let us play, they all played. If one said, Let us go a walking into the fields, they went all. If it were to go a hawking, or a hunting, the ladies, mounted upon dainty well-pac'd nags, (1) seated in a stately palfrey saddle, carried on (2) their lovely fists miniardly begloved, every one of them, either a spar-hawk, or a laneret,

(1) Seated in a stately palfrey saddle] That is not the meaning of *avecque leur palefroy gorrier*: it means follow'd by their horses of parade, their stately palfries.

(2) Their lovely fists] Rabelais says only fists, without any epithet: *sus le poing*. The ladies lovely fists puts me in mind of the addressers from ——— in queen Anne's time, Madam, we kiss your great hand.

or

or a marlin, and the yoting gallants carried the other kinds of hawks. So nobly were they taught, that there was neither he nor she amongst them, but could read, write, sing, play upon several musical instruments, speak five or six several languages, and compose in them all very quaintly both in verse and prose. Never were seen so valiant knights, so noble and worthy, so dexterous and skilful both on foot and a horseback, more brisk and lively, more nimble and quick, or better handling all manner of weapons, than were there. Never were seen ladies so proper and handsome, so miniard and dainty, less froward, or more ready with their hand, and with their needle, in every honest and free action belonging to that sex, than were there. For this reason, when the time came that any man of the said abbey, either at the request of his parents, or for some other cause, had a mind to go out of it, he carried along with him one of the ladies, (3) namely, her whom he had before that chosen for his mistress, and they were married together. And if they had formerly in Thelème lived in good devotion and amity, they did continue therein, and increase it to a greater height in their state of matrimony; and did entertain that mutual love till the very last day of their life, in no less vigour and fervency than at the very day of their wedding. Here must I not forget to set down unto you a riddle, which was found under the ground, as they were laying the foundation of the abbey, engraven on a copper-plate; and it was thus as followeth.

(3) Namely, her whom he had before that chosen for his mistress] Quite contrary. Read, namely her, who had before that chosen him for her humble servant: celle laquelle l'auroit prins pour son devot, i. e. Her who had consented that he should devote himself to her service on the footing of a declared lover.

C H A P. LVIII.

(1) A prophetical riddle in the style of Merlin.

POOOR mortals, who wait for a happy day,
 Cheer up your hearts, and hear what I shall say:
 If it be lawful firmly to believe,
 That the celestial body can us give
 Wisdom to judge of things that are not yet,
 Or if from heaven such wisdom we may get,
 As may with confidence make us discourse
 Of years to come, their destiny and course;
 I to my hearer give to understand
 That this next winter, tho' it be at hand,
 Yea and before, there shall appear a race
 Of men, who, loth to sit still in one place,
 Shall boldly go before all people's eyes,
 Subverting men of divers qualities,
 To draw them unto covenants and sides,
 In such a manner that whate'er betides,
 They'll move you, if you give them ear (no doubt)
 With both your friends and kindred to fall out.

They make a vassal to withstand his lord,
 And children their own parents; in a word,
 All rev'rences shall then be banished,
 No true respect to other shall be had.

They'll say, that every man should have his turn,
 Both in his going forth, and his return;
 And hereupon there shall arise such woes,
 Such jarrings, and confused to's and fro's;

(1) A prophetical riddle in the style of Merlin] Rabelais only says, a prophetical riddle; not a word of the style of Merlin.

That

That never were in history such coyles
Set down as yet, such tumults and garboyles.
Then shall you many gallant men see by
Valour stirr'd up, and youthful fervency;
Who trusting too much in their hopeful time,
Live but a while, and perish in their prime:
Neither shall any, who this course shall run,
Leave off the race, which he hath once begun;
Till they the heav'ns with noise by their contention
Have fill'd, and with their steps the earth's di-
mension.

Then those shall have no less authority,
That have no faith, than those that will not lie:
For then shall all be govern'd by a rude,
Base, ignorant, and foolish multitude;
The veriest lowt of all shall be their judge:
O horrible and dangerous deluge!
Deluge I call it, and that for good reason,
For this shall be omitted in no season;
Nor shall the earth of this foul stir be free,
Till suddenly you in great store shall see
The waters issue out, with whose streams the
Most moderate of all shall moisten'd be;
And justly too, because they did not spare
The flocks of beasts that innocentest are;
But did their sinews, and their bowels take;
Not to the Gods a sacrifice to make,
But usually to serve themselves for sport:
And now consider, I do you exhort.

In such commotions so continual,
What rest can take the globe-terrestrial?

Most happy then are they, that can it hold,
And use it carefully as precious gold,
By keeping it in goal; whence it shall have
No help but him, who being to it gave:
And to increase his mournful accident
The sun, before it set in th' occident,

Shall

Shall cease to dart upon it any light,
 More than in an eclipse, or in the night:
 So that at once its favour shall be gone,
 And liberty with it be left alone.
 And yet, before it come to ruin thus,
 Its quaking shall be as impetuous
 As Ætna's was, when Titan's sons lay under;
 And yield, when lost, a fearful sound like thunder.
 Inarimé did not more quickly move,
 When Typhæus did the vast huge hills remove,
 And for despite, into the sea them threw.

Thus shall it then be lost by ways not few,
 And changed suddenly, when those, that have it, go
 To other men that after come shall leave it.
 Then shall it be high time to cease from this

So long, so great, so tedious exercise;
 For the great waters now foretold by me,
 Will make each think where his retreat shall be,
 And yet before that they be clean dispers'd,
 You may behold in the air, where nought was erst,
 The burning heat of a great flame to rise,
 Lick up the water, and the enterprise.

It resteth after these things to declare,
 That those shall sit content, who chosen are;
 With all good things, and with celestial manne,
 And richly recompens'd every man:
 The other at the last all stripp'd shall be;
 That after this great work all men may see,
 How each shall have his due; this is their lot;
 O he is worthy praise that shrinketh not!

No sooner was this enigmatical monument read
 over, but Gargantua, fetching a deep sigh, said unto
 those that stood by, It is not now only (I perceive)
 that people called to the faith of the gospel, and con-
 vinced with the certainty of evangelical truths, are
 persecuted; but happy is that man that shall not be

scandaliz'd, but shall always continue to the end, in aiming at that mark, which God by his dear son hath set before us, without being distracted or diverted by his carnal affections and depraved nature.

The monk then said, What do you think in your conscience is meant and signified by this riddle? What! (said Gargantua) the progress and carrying on of the divine truth. By (2) St. Goderan (said the monk) that is not my exposition: (3) it is the style of the prophet Merlin; make upon it as many grave allegories and glosses as you will, and dot upon it, you and the rest of the world as long as you please; for my part, I can conceive no other mean-

(2) St. Goderan] There is a St. Goderanc bishop of Seez, brother of St. Opportunus, massacred by an emissary of Chrodebert, who had invaded the possessions of the church.

(3) It is the style of the prophet Merlin.] Rabelais means Merlin de Saint-Gelais, who died in 1555, sixty-seven years old. This poet's christian name is generally written Melin: many have writ it Mellin, in imitation of those who in latin have it Mellinus: yet there's no such saint as either Melin or Mellin. Longueil is perhaps the first that, by allusion to Merlin, has call'd St. Gelais Merlinus Gelasianus: Marot afterwards call'd him Merlin in his eclogue to the king, and in a translation (which he addresses to him) of Martial's 9th epigr. l. 3. John Bouchet also calls him Merlin, in the 100th epistle written to the abbot Ardillon in October 1536.

Under a supposition that these verses are a sort of prophecy, one would be apt to think friar John meant to ascribe it to the English Merlin, famous about the year 500, for his prophecies printed, in folio at Paris in 1498; but that is far from being the case, except as to the style of the ænigma, which is indeed mysterious: for as to the piece itself, which the monk was the better able to give the explanation of, as he had met with it in the works of

meaning in it, but a description of a set at tennis in dark and obscure terms.

The suborners of men are the makers of matches, which are commonly friends. After the two chafes are made, he that has the upper end of the tennis-court goeth out, and the other cometh in. They believe the first, that saith the ball was over or under the line. The waters are the heats that the players take till they sweat again. The cords of the rackets are made of the guts of sheep or goats. The globe-terrestrial is the tennis-ball. After playing, when the game is done, they refresh themselves before a clear fire, and change their shirts; then very willingly they make all good cheer, but most merrily those that have gained: and so farewell.

of the poet Melin de St. Gelais, his cotemporary, it was actually that poet who wrote it, except the two first, and the ten last verses, which are Rabelais's own; and that's the reason why they are diversly read, according as the author thought fit to alter them in the different editions that were made of the first book of his romance.

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